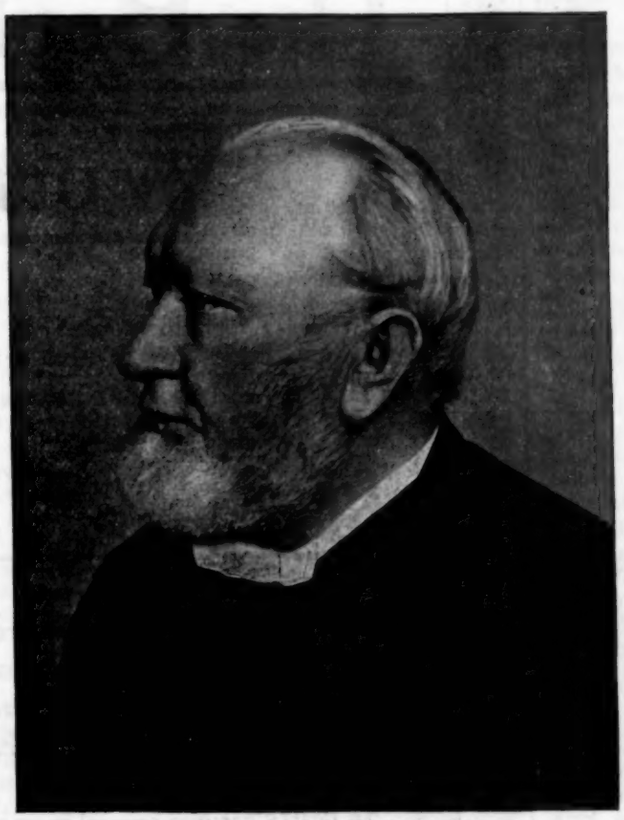
Zion's Herald

Wednesday, February 2, 1898



Rev. William Butler, D. D.

F. L. MOORE

ONE GENERATION OF FREEDOM

REV. D. C. KELLEY, LL. D.
Methodist Episcopal Church, South.

UNDER the above heading, in ZION'S HERALD of Dec. 29, Chaplain D. H. Tribou, U. S. N., gives us a capital article indicative of a better mutual understanding of Christians, North and South, as to the one best method of dealing with our race questions. Not only are Christians, North and South, coming to adopt similar views, but the Negroes are slowly learning that the solution proposed by President Winston and approved by your correspondent is the true one. I have talked freely, recently, with leading Negroes in our section; we have now in this town a monthly meeting of the pastors of the white and Negro churches, for consultation and co-operation, and I find among them a rekindling of the old memories connected with the home relations of the races in antebellum times and a readiness to analyze with a degree of kindness the elements of helpfulness in the old home life, where the women of both races were brought in hourly contact and where the mutual affections were very strong.

The kernel lies in the following declarations in the ZION'S HERALD article: —

"President Winston declared that the first and most necessary step towards bringing the Negro up to his rightful place as a man and a brother to be the re-establishment of the friendly personal relations between the Southern whites and the Negroes, so that it will be possible for the Southern white woman to be actively interested in the mental, religious and industrial improvement of the Negro girl. Such interest existed in antebellum days, and the Negro obtained his freedom at too dear a price if he must sacrifice that interest in payment."

The fundamental fact in the restoration of these kindly relations lies in a full recognition by all parties involved of the Chaplain's admission that "the education the Negro needs is not intellectual, but industrial." Let the white man, North and South alike, realize that the Negro will not learn this lesson at the hand of either the one or the other, but will only accept it from such men of his own race as Booker Washington. The Negro has developed leadership, and it is well for us to be content to see him work out, slowly as it may be, the realization that his great power of labor is the key to his ultimate triumph. His every success in useful industry will serve to break down antagonisms and isolation and effectually restore kindness, along which road lies his highest elevation.

Your correspondent will please allow a Southern-born man who has traveled widely through every State in the South, to correct a single error in his admirable article. He says that "the loveliest and best of Southern white women always call them 'niggers.'" So far from his being correct in this, when we found in the early days of freedom that the emancipated slave preferred the word "colored" to any other race designation, the better class of Southerners, both men and women, at once adoped this distinctive word in addressing them. Since education has brought the race to a point where they cheerfully recognize the appellation of Negro, with one consent the refined white people in the South carefully accord them its correct pronunciation.

Columbia, Tenn.

REV. F. A. SOULE

WE are happy to take from a letter of Rev. James Thurston, of Dover, N. H., one of the revered and best beloved superannuates of the New Hampshire Conference, the following tender and interesting reference to an old ministerial friend and associate in his early ministry in Maine: —

"I was greatly interested in reading in the HERALD of Jan. 5 the memorial notice of the late Rev. Francis Asbury Soule. The writer of that notice was misinformed about the Conference he joined in 1838. It was the Maine Conference, as the East Maine was not organized till 1847. Mr. Soule labored within the bounds of that Conference, however, becoming a member of it when it was formed to the time of his transfer to Troy. The writer knew knew him well and esteemed him as a noble Christian gentleman and an able and faithful minister.

"The Conference at which he and I were admitted to full connection in 1840 was held at Kent's Hill, and was a memorable occasion to the large class of eighteen who then became members in full and were ordained as deacons. Bishop Soule presided, and impressed us all, especially the young men, by his great dignity and ability. It was the first Conference I had ever attended, as the young men were not welcome at Conference till they came to be admitted to full membership. I had never before seen a Bishop or a Doctor of Divinity, or an editor of a church paper, or a great secretary, or other high official. I looked upon them with something of awe, as if they had been beings of a superior order. That was particularly true of the D. Ds. (May their tribe not increase!). Dr. Nathan Bangs was there, a great man indeed, and other distinguished visitors. Mr. Soule and I were sent to Readfield Corner for entertainment. I think it was nearly three miles away, and we tramped the distance two or three times a day. It happened when we were called before the Bishop that we stood side by side, and his tall form towered up to the full height of his 'Uncle Josh,' as he was proud to call him. Mr. Soule was a man of stalwart proportions and great personal dignity. He resembled his distinguished relative in so many things that we used to call him 'the nephew of his uncle.'

"I have tried to keep up some knowledge of the careers of the members of that class, and have assurance that most of them have fought a good fight and have gone to receive their crowns. Now that Mr. Soule has departed for the better kingdom, I think that I am the only one left in the land of the living. I was his senior by a little less than one year (being now within two months of 82 years old), but he has reached the heavenly goal before me."

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Zion's Herald

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A. S. WEED, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A State Colony for Consumptives

Dr. Pryor suggested it to the New York State Medical Society last week. He would locate the colony in the Adirondacks. He cited the experience of the late Dr. Loomis and of others to the effect that from 25 to 35 per cent. of consumptives were cured by living in that salubrious region. As a considerable part of the mortality in this dread disease is traceable to poverty, the Doctor's suggestion of a State colony seems a wise one. Last year 12,647 deaths occurred in New York State from consumption alone.

Harvard's New Degree

It will be known as "Master of Science." It will never be given as an honorary degree. Its administration has been committed to the faculty of Arts and Sciences. Its purpose, apparently, is to specialize, or differentiate, the degree from that of Master of Arts, which has been earned heretofore — for the last twenty-five years at least — by prescribed courses of advanced study. Those students who, after graduation, pursue some special line of science, will be entitled to apply for the degree. At present writing, the conditions have not been announced.

The British at Fashoda

This town, situated on the Nile about four hundred miles south of Khartoum, has been the centre of attention of late because of the announcement of its occupation by a French expedition under Capt. Marchand. As it lies within the "sphere of influence" claimed by Great Britain under agreements with other nations by which that "sphere" "covers the whole of the Nile waterway," French intrusion at this point caused disquiet. Orders were given to re-enforce the Anglo-Egyptian expedition. The public statement of Sir Edward Grey, three years ago, that any claim on the part of France to the upper Nile region would be regarded as "an unfriendly act," was recalled. Nevertheless there was defiant rejoicing in Paris when news came that the Marchand party had reached Fashoda, and confidence was expressed that the mere hoisting the French flag secured the place to France and made legal their right of way from the Congo to the Red Sea. Last week the report reached England that Lord Delamere, a British explorer, acting as an official of the Government, had arrived at Fashoda with a force much more powerful than that of the French commander. No particulars have been received, but it is more than likely that the French flag no longer waves over the public buildings of the town, and that France will now cease to covet a region for which England is ready to fight.

Germany's Connection with the Dreyfus Matter

The public repudiation by Foreign Minister Von Buelow of the current rumor that Germany was concerned in the scandal which condemned Captain Dreyfus to a life imprisonment, throws a new onus on the French Government to disclose the ground of its judgment. The unhappy captain was condemned, it was said, on the evidence of a scrap of a letter found in the waste-paper basket of the German Embassy. This discovery Baron Von Buelow pronounces "a sheer invention." He denies that there were ever negotiations of any kind between Captain Dreyfus and any German officer. Whatever doubt may be cast on "the honor of the army," the French Government is bound by a public opinion which will not be silenced, as well as by the specific charges of M. Zola, to re-open the case, and, if necessary, to reverse its unrighteous sentence.

The Indianapolis Monetary Conference

It reassembled last week, approved the report of the Edmunds commission without a dissenting vote, gave expression to its views in appropriate resolutions, and adjourned. Its significance lies in the fact that it committed the business interests of the country at large, without regard to party, to a definite, carefully-considered scheme of currency reform, based upon gold. A somewhat simpler plan, not sufficiently different as to cause discordance, was drawn up by the New York delegation. It may find favor by reason of its simplicity, and possibly be substituted for the Monetary Conference scheme when the Congressional committees decide upon the bill which they will report. The issue now lies between Congress and the business interests of the country. As Gov. Shaw remarked, when taking the chair at the Indianapolis convention: "It remains for the law-making power to spread the verdict of 1896 on record, to render judgment in accordance therewith, and to make the decree perpetual. A failure to do so will endanger every interest, every industry, every enterprise, and make possible a panic of such cyclonic force and widespread extent as to render what we have seen, in comparison, but a summer's zephyr."

German Trading Posts in Siberia

A company has recently been capitalized in Hamburg for the purpose of starting trading posts in Siberia, particularly along the line of the northern sea route explored by Capt. Wiggin and now established with termini on the rivers Obi and Yenisei. It will also operate on the Amoor, which is already traversed by some hundred or more commercial steamboats. The Company is aided by specialists who have long done business in Siberia and are familiar with the population and with local conditions. It will establish offices and warehouses at favorable points, where manufactured goods will be exchanged for Siberian raw products. The English led the way into this promising district, but the Germans are said to be more earnest in the prosecution of their plans.

A New Company to Bridge the Hudson

Certain dissatisfied directors of the New York & New Jersey Bridge Company have withdrawn from the board, have formed a new association under the name of the Hudson River Bridge Company, and are seeking a national charter from Congress. They complain that discussions in the old board over plans of procedure, with other differences which involved lawsuits, have so delayed the work that the charter granted by Congress has lapsed through failure to meet the conditions. The old charter, morever, was said to be unsatisfactory. The remaining directors of the old board deny that their rights to build a bridge across the Hudson have lapsed, and maintain that the delay in beginning the work is due to the fact that the Secretary of War has not yet approved all the plans submitted to him. The new company has not announced either its capital or what location it desires.

The Mail Carrier Service

It was threatened with reduction on February 1, owing to failure of appropriation. A dozen or more representatives from as many cities visited Washington to protest against the proposed curtailment. Nevertheless the Senate refused to insert in the Urgency Deficiency bill an item of $160,000 to pay for the full service until the end of the fiscal year, June 30. Chairman Loud, of the House Post office committee, charges the Post-office department with creating a prospective deficiency by appointing 289 additional carriers, contrary to law, and then trying to force an appropria-

tion for them by ordering a reduction. The Postmaster General retorts that he asked for an adequate appropriation, and the House cut down his estimate by $130,000. Assurances have been given, however, that there will be no troublesome curtailment, and that whatever deficiency may arise will be cared for in the General Deficiency bill.

An International American Bank

Nothing but its incorporation is asked for from Congress — no national credit or risk. Behind the project are such men as Andrew Carnegie, Secretary Bliss, and P. D. Armour. They realize that this country is lamentably behind the times in paying European bankers the brokerage for bills of exchange to cover transactions which with South America alone foots up to nearly $300,000,000 every year — which brokerage is, of course, added to the prices of the commodities exchanged. For the trade of this continent, at least, a bank can be profitably established which would not only be economical to both buyers and sellers, but would also be vastly more convenient than the present system. The capitalization of the proposed pan-American bank is $5,000,000.

Silver in the Senate

By a vote of 47 to 32 the Teller concurrent resolution declaring that Government bonds are payable in silver at option, and that such payment, principal and interest, in silver coin "is not in violation of public faith, nor in derogation of the rights of the public creditor," passed the Senate on Friday last. Previous substitutes and amendments were promptly voted down. Nothing, however, is accomplished by the resolution. It will be adversely reported in the House, and emphatically rejected. It will therefore have no legal effect. Its moral influence might be seriously detrimental were it not that, to use the language of Senator Aldrich, "the financial eccentricities of the American Senate have ceased to interest the American public to any appreciable extent." To the student of current politics the debate in the Senate will have interest as a measure of the strength of the free-coinage coalition, and as a hint at "the preliminary alignment of the great political parties for the contest of 1900." President McKinley's decisive utterances at the Manufacturers banquet in New York city were openly criticised by Senator Stewart and others, but they show plainly that the administration has already taken sides, that the line is drawn, and that wavering senators must make their choice either for the gold standard or against it before the polls close in November next.

The Tension between Norway and Sweden.

The latest attempt to relieve it by the appointment of a parliamentary committee to devise regulations by which the dual kingdom could maintain its mutual relations without discord, has utterly failed. The Norwegian Radicals refused their assent to the plan of a single foreign ministry to represent the two kingdoms abroad, and insisted that each should hereafter maintain its own diplomatic service. This, of course, would of itself proclaim that the duality had ceased. The latent trouble is the growth of republican sentiment in Norway. A powerful party in that country would do away with monarchy altogether. Further, friendly relations with Russia have been cultivated, and it is proposed to concede to the Czar a part of Northern Norway and an ice-free Atlantic port in return for substantial aid in case of trouble. This friendship with Russia is intensely offensive to Sweden. For ten centuries Swedes have hated Russians. The spoliation of Finland shortly after the opening of the present century by the latter Power, has never been forgiven, and to this day, in defiance of Russian wrath, pilgrimages are annually made to that sequestered province by Swedes for the purpose of decorating the graves of their fallen heroes. Sweden, therefore, may be counted on to fight, if necessary, against disruption.

Why the "Maine" was Sent to Havana

The ostensible reason — that nothing more is intended than the resumption of friendly naval relations with Spain — is diplomatic, but unsatisfactory. It is apparent to every one conversant with Cuban affairs that Spain's final effort to retain Cuba by offering autonomy and bribing the insurgent leaders to accept the same, is doomed to failure. The recent "fake" news about the capture of Cubitas, the seat of the Cuban government, and Blanco's fruitless errand to corrupt Gomez, to say nothing of the destitution in the Island and the disorder in Havana, indicate clearly how desperate is the condition of affairs. The time had come for our flag to be shown in Havana harbor as a protection to the lives and property of American citizens in the crisis which is felt to be impending. Its presence, however, after so long a suspension, might precipitate the crisis, and would doubtless be resented by Spain. That Power was therefore informed of our intention. To make the return of the flag as impressive as possible and to provide against any discourtesy, a battleship was selected; and to guard against possible contingencies the powerful home squadron was assembled at the Dry Tortugas within easy striking distance. The "Maine" has been received with respect. A precedent has been re-established. Spain proposes reprisals to our "friendly" behavior by ordering two of her ships to visit American ports. They will be kindly received. All the same a forward step has been taken by this Government, and without friction. Consul General Lee will be protected. Further, should occasion arise, every port in Cuba could within twelve hours be occupied by our cruisers and battleships.

Secretary Gage on the Work and Wage Revival

Any public utterance by the Secretary of the Treasury commands attention, both because of his financial ability, his clearness of head, and his happy faculty of "putting things." He spoke last week before the Trades League of Philadelphia, unfolding his views and beliefs on the currency system, and replying, very effectively, to "the 16 to 1 argument." Among other statements made was the following: "Within the period 1872-'91 prices have fallen an average of 27½ per cent. Within the same period wages have increased an average of 10 per cent. Taking the greater power of wages to command things by reason of their lower price, the economic advantage gained by labor is still further emphasized." The Secretary estimates that "in 1891 the same labor would purchase 51 7-10 per cent. more of living than it did in 1872." The appreciation of gold has not lowered wages. Later on, Mr. Gage reviewed the industrial condition since the election of November, 1896. He showed that in the iron and steel works at least 267,000 more men are now employed than during last year, and wages have advanced from 10 to 20 per cent. He spoke of the advance in wages in the tinplate, the coke, the pottery, and other industries. He quoted from the last (September) Report of the New York trades-unions that there was then an increase of 34 per cent. in the number of their men employed compared with last year. He summed up as follows: —

"I have an accurate list of more than two hundred and fifty mills, factories and enterprises that have during the last six months resumed work, many of them having been idle since 1896, when depression became more acute as the result of agitation for the free and unlimited coinage of silver at ratio of 16 to 1 'without the aid or consent of any other nation.' Most of them have advanced wages over the old scale. All of them are running full time, most of them double time, and in many fires are now never drawn nor the wheels stopped, three shifts being required to meet the heavy demands. This all indicates a great increase in working forces."

The Manufacturers Convention

This Association, only three years old, has grown so rapidly, and has become so representative of American industries, that it is entitled to play host to the foremost speakers and officials in the land. Thus President McKinley was willing to attend its banquet last week in New York, and to use the opportunity to express his conviction in unmistakable terms in favor of sound money. "Nothing should ever tempt us — nothing ever will tempt us," he said, "to scale down the sacred debt of the Nation through a legal technicality." He summoned his hosts to "redouble their efforts to secure such financial legislation as will place their honorable intentions beyond dispute." He was followed by Senator Frye, who advocated Hawaiian annexation and the Nicaragua Canal in connection with the rehabilitation of our merchant marine. Other speakers were Warner Miller, Theodore C. Search, Charles Emory Smith, and Judge Henry E. Holland. But the banquet, with its thousand members and guests, and costly menu and decorations, was only the principal feature of a three-days' session, during which such urgent topics as consular reform, the taxation of foreign corporations, the establishment of an International American Bank, the foreign practice of counterfeiting American goods and selling them under bogus American trade marks, the Nicaragua Canal, the Paris Exposition, the Anti-Scalping bill, various Interstate Commerce law amendments, mail-steamship subsidizing, the metric system, increasing the Patent Office facilities, reciprocity, untaxed alcohol for the arts, a national bankruptcy law, and a Federal department of Commerce and Industry were discussed. The Convention was a very successful one. Theodore C. Search, of Philadelphia, was re-elected President. Cincinnati was chosen for the meeting-place next year.

A GENIUS FOR GRATITUDE

MOST of our joys are undeserved. Most of our sorrows are much lighter than those which weigh down far nobler souls. We have done but little to merit even a tithe of the riches of thought and speech, of love and faith, with which God has marvelously dowered us. Ought not, then, our gratitude to be greater? If we had larger appreciation of our mercies, they would be doubled or trebled in their sweetness. Many of these mercies are within our doors, are the members of our families, and perhaps we let them go down to their graves with scarce a word of generous praise. By the satisfaction which their praise has given us are we bound to make more fitting recompense for their kindly services. Our interest in bestowing plaudits should at least keep pace with our interest in receiving them. Our compliments are too tame, our approval is too grudging, our expressions of thankfulness are far too few.

IS SCIENCE TOLERANT?

IT is the familiar boast of science that it has no reservations, that it is uninfluenced by prejudice or prepossession, that towards all unsolved problems, whether of mind or the material universe, its attitude is that of quiet, persistent, fearless questioning. Doubt, which is the suicide of religion, is held to be the surest safeguard of science — an indispensable condition to the clear, comprehensible and perfect mastery of nature's modes, laws and certainties. Science accepts nothing on trust; is relentless towards all unproved hypotheses; has no holy places, persons or postulates to which a special reverence must be shown with unsyllabled awe and unsandaled feet. On the contrary, it walks all around the subject of its investigation and insists on examining all alleged facts and phenomena in a dry light. Its complaint against religion has been that it is dogmatic, credulous, given to inversion of the logical pyramid; that the friends and exponents of religion have been ready to defend its positions regardless of the slender and precarious foundations on which they rest, and to claim for its traditional doctrines immunity from change, either as to form or subject-matter, in defiance of the loftier intellectual standards of the time and all the accepted canons of historical, literary and philosophical criticism. The result, it is alleged, has been to alienate the choicest minds and make them resentful towards the claims of faith. That for the gulf of mutual distrust which has often yawned between science and religion either science or religion has been singly and solely responsible, no one perhaps would have the hardihood to maintain. But it has been very generally assumed that the spirit of science is naturally liberal, unconstrained and tolerant, and that of religion jealous of intellectual progress, impatient of honest and judicial doubt, and abnormally sensitive to criticism.

Perhaps no one during the last forty years emphasized this supposed conflict between science and theology more strongly or more frequently than the late Professor Huxley, of whom some most interesting reminiscences appear in the December *Nineteenth Century* by one who was obliged as a fellow-student of science occasionally to pose as his foeman as well as his friend. Professor St. George Mivart's biographical items will be a revelation to many. Huxley's encounter with Gladstone is recent enough to be remembered, but his entire mental attitude toward religion during the whole of his exceedingly brilliant and serviceable scientific career was one of sworn antagonism to religion as he understood, or rather misunderstood, its intellectual positions. By these reminiscences of an acknowledged high priest of science a new and wholly unexpected light is thrown on its claims to superior suavity and tolerance. It is highly creditable to Professor Mivart that he is tender towards the memory of Huxley even when speaking of years of mutual estrangement and of "conversations" which became rather sharply controversial. "On one occasion," he says, referring to an after-dinner debate, "I well recollect that the ladies having having gone and Huxley being at my right hand, I began to speak about toleration, for which I have, and have always had, what is perhaps a weakness. Turning to Huxley for support, he astonished me by saying, 'Oh, you must not appeal to me to support toleration as a principle.' 'Indeed!' said I. 'No,' he continued, 'I think vice and error ought to be extirpated by force if it could be done.' 'You amaze me,' I rejoined; 'then you rehabilitate Torquemada and some others we have been accustomed to blame.' 'I think,' he answered, 'they were quite right in principle, though the way they carried the principle out was injurious to their cause.' 'Surely,' I exclaimed, 'burning alive is a strong measure.' 'Yes,' said he, 'especially the smell.' At this we all laughed and the subject dropped"

Such being the attitude toward variant opinion of one who reflected the temper, aims, and achievements of modern science more perhaps than any other man of his time, his sentiments in view of a not unimaginable contingency suggest the question: Is the convinced propagandist in science, philosophy, politics, and religion essentially a persecutor in principle, as H. T. Buckle maintained he must be and as Huxley seriously avowed he was? If so, would a Torquemada of science be preferable to a Torquemada of religion?

Dr. Butler's 80th Birthday

THE affectionate interest which is felt among us in Dr. William Butler and his family was happily manifested in connection with the eightieth anniversary of his birth. Not until a few days before his birthday, which occurred on the 30th of January, was it whispered about very quietly that some kindly recognition should be made of the event. The result was delightfully spontaneous and expressive.

The church at Newton Centre arranged to give him a reception at the parsonage on Monday afternoon, between the hours of 3 and 6. The pastor's study was lined with strange and interesting curios which Dr. Butler had brought with him from India and Mexico. Hanging in the same frame were the certificate of admission to the New York Conference given to him by Bishop Janes, bearing date of May 9, 1851, and his appointment as missionary to India, of which the following is an exact copy: —

To Rev. William Butler, Dear Brother: You are hereby appointed as Superintendent of the Mission about to be commenced in India by the Methodist Episcopal Church. Your services will not be required until the close of your Annual Conference year, at which time you will be under the direction of the Missionary Board. Instructions as to your duties and information in reference to your assistants will be communicated hereafter.

Yours in Christ,

M. Simpson.

Pittsburg, Jan. 5, 1856.

The following telegram was received from the Mexico Conference: —

Puebla, Mexico, Jan. 23, 1893.

Dr. Wm. Butler: Twenty-five years of Mexico Methodism salutes its venerable founder. First Thessalonians, first, second and third.

(Bishop) Fitzgerald.

Dr. and Mrs. Butler, mutual founders of two missions — India and Mexico — always

MRS. WILLIAM BUTLER

to be loved, admired and venerated together and never to be separated in the grateful thought of the church, sat side by side, and friends were presented by the pastor and his wife, Rev. Luther and Mrs. Freeman. Near by sat Dr. Cyrus Hamlin, the veteran missionary of the Congregational Church. Bishop Mallalieu with a goodly number of ministers and their wives entered the parsonage together. At a fitting time the congratulatory resolutions passed by the Boston Preachers' Meeting the week previous were read by Dr. George F. Eaton, and Rev. W. T. Perrin then very happily and tenderly presented the greetings of the ministers and friends. Dr. Hamlin and Bishop Mallalieu made brief addresses. Light refreshments were served to all.

It was the determination of friends, however, that Dr. Butler should receive some substantial expression from them on this anniversary day. The purpose to present him as many gold dollars as he was years of age had doubled, tripled and quadrupled, and still additional friends begged the privilege to share in this free-will offering. We shall be surprised if this generous and most worthy purpose does not spread throughout the denomination until provision is made beyond a peradventure so that Dr. and Mrs. Butler shall never want any good thing that will serve to make the remaining years of life supremely comfortable and enjoyable.

"A Mad Infatuation"

WE borrow the above caption from the New York *Times*, which applies it in the following reference to Christian Science: "Christian Science seems to have in Peoria, Ill., consequences even more grave than those which it produces in Camden, N. J. The 'scientists' of the latter city watch the death of their children with calmness, and see in the fatal termination of a neglected malady no argument for a revision of their beliefs. That, at least, was the case with the man Kirby, whose little daughter recently fell a victim of diphtheria after the usual mummery of the sect had been performed, but he still asserts the right to dispense with the aid of physicians and expresses no sorrow for the but slightly mitigated murder of which he was guilty. A similar death in the Western city did create some impression. Mrs. May C. Campbell tried the wretched 'science' when her child was taken ill, but summoned a doctor when the failure of superstition was manifest. It was then too late, and the child died. Now both Mrs. Campbell and her mother have committed suicide, having been unable, apparently, to endure the remorse which they felt for the tragical results of a mad infatuation."

It is significant and encouraging to find that the judges of our courts to whom appeal has been made in several similar cases, have in every instance decided against the devotees of Christian Science and have not hesitated to pronounce it a dangerous, harmful and culpable delusion. As an illustration we note the recent decision in Kansas City, Mo., in the case or Mrs. Amanda J. Baird, a Christian Science doctor. She had been fined $50 in the police court for not reporting to the board of health a case of diphtheria in the family of S. H. Kinney, in whose house a ten-year-old girl afterward died. Mrs. Baird administered Christian Science treatment to the child. The case came before Judge Wofford on appeal in affirming the judgment of the trial tribunal. The judge, in confirming the sentence of the police court, said that the methods of Christian Science in attempting to heal were frequently akin to murder.

PERSONALS

— Bishop Foster will leave Boston on Thursday for St. Augustine, Fla., where he intends to remain two months. He will be seventy-eight years of age on the 22d day of this month.

— Rev. Selah Merrill, D. D., of Andover, has again been appointed American consul at Jerusalem.

— The 88th birthday of Dr. Adam Miller, of Chicago, was celebrated at his home in that city, Jan. 22.

— Alexander E. Soper, father of Rev. Julius Soper, of Tokyo, Japan, died in Washington, D. C., Jan. 8.

— Bishop and Mrs. Thoburn will leave India in March for a four months' financial campaign in Great Britain.

— Miss Sara T. Boggs, who went with Bishop Thoburn to India three years ago, arrived home in Kingston, Ohio, New Year's day.

— Mr. R. V. Cozier, son of Rev. B. F. W. Cozier, pastor of our church at Guthrie Centre, Iowa, was recently appointed United States attorney for the State of Idaho.

— Mr. William Earle Cook, the oldest citizen of Portsmouth, R. I., and, probably, both the oldest Methodist layman and the oldest Freemason in New England, if not also the oldest Freemason in the United States, was 101 years old last week. He has been a wonder of vitality and mental as well as bodily preservation for the last ten years. A year ago, on reaching his centenary, we presented a sketch of this revered veteran, with a portrait.

— The death of Dr. Moses Hill, long an able and honored member of the Erie and East Ohio Conferences, at his home in Kalamazoo, Mich., is announced.

— President and Mrs. McKinley quietly celebrated the 27th anniversary of their marriage, Jan. 25. Ex-President and Mrs. Harrison called at the White House that day.

— At the annual meeting of the Vermont Association of Boston, held at Hotel Vendome last week, which was attended by many distinguished members and guests, Hon. Alden Speare was re-elected president.

— Miss Mary Melton, of Jacksonville, Ill., has been appointed to work in the school at Nagasaki, Japan, with Miss Elizabeth Russell as principal and four other teachers.

— Many will heartily agree with Mr. Moody in the declaration that he would rather have the letters "G. S.," signifying Good Samaritan, written after his name than Ph. D. or D. D.

— Rev. S. T. Westhafer, pastor of First Church, Chattanooga, Tenn., has been elected president of the City Pastors' Association, made up of the forty Protestant ministers of Chattanooga and suburban churches.

— Bishop Vincent has been engaged to preach during the coming spring at Cornell University, Ithaca, N. Y., at Wellesley College, and at Battell Chapel, Yale University. He is also to deliver the commencement address at Randolph-Macon College, Richmond, Va.

— Rev. Manley S. Hard, D. D., assistant corresponding secretary of the Board of Church Extension, will represent that society at the following Conferences in the West during March: Kansas, 10; St. Louis, 13; Southwest Kansas, 17; Missouri, 19; Northwest Kansas, 25; Central Missouri, 26; Lexington, 31.

— The *Pacific Christian Advocate* of Jan. 19 says: "On Monday evening, Jan. 10, Bishop Cranston lectured in the Methodist Episcopal Church at Cheney, Wash. He went to Spokane before daybreak on Tuesday so as to be present at the opening of the presiding elders' convention. Bishop Cranston did heroic and abundant work the six days he was in Eastern Washington."

— Isaac Snell died in Jersey City, N. J., Jan. 26, aged 97 years. He was a member of Emory Church, that city, and is remembered as a devout and loyal Methodist. He was a man of remarkable physical vitality and strength, which continued until a few years ago. He was married four times, and had twenty-nine children by his first and second wives. The last marriage was contracted when he was seventy-seven. Of the twenty-nine children, fourteen are still living. The oldest, who is sixty-four years old, lives in New Zealand. The youngest, Edward Snell, is thirty-two, and is a member of the Jersey City police force.

— What an inspiration to business and professional men is found in this reference which a contemporary makes to a man who has just died in New York: "George Frederic Betts shows that a man may be as diligent in business as though he had no other aim in life, and at the same time be fervent in spirit, serving the Lord. Prominent in the legal profession, a patriot during the Civil War, a member of several clubs, and active in the social life of New York, he was also interested in many forms of religious and philanthropic activity. The city is richer because of his life; the church of which he was a devoted member and the institutions to which he gave so much of his time, will miss him greatly."

— Rev. M. B. Cummings, of Phœnicia, N. Y., of the New York Conference, called at this office on Monday. He had been to East Wareham to bury his wife, who died from the result of nervous prostration. She was an especially able and gifted woman, and has done much excellent Christian work in connection with the work of the pastorate. Twenty years ago Mr. Cummings was a member for a few years of the Vermont Conference.

— Does not Lyman Abbott in "The Life and Letters of Paul," now appearing in the *Outlook*, thus characterize very forcefully the average Methodist minister? He says: "He did not confine himself, however, to preaching; indeed, the preaching was the lesser part of his work. He did a great deal of what we call personal work. He went from house to house. He talked with people singly or by twos and threes. He had no Anglo-Saxon dread of enthusiasm; was not afraid of emotion, talked to men, oftentimes, with tears in his eyes. For he was on fire with a passionate fervor, and he urged his disciples also to be fervid."

— Mr. and Mrs. George Mitchell, of Chicago, celebrate the twenty-fifth anniversary of their marriage at their residence, 7320 Stewart Ave., that city, on Thursday evening, Feb. 3. This worthy couple are a part of that great and valuable contingent which Maine is ever sending out to strengthen and bless other States. His father was John D. Mitchell, of Temple, and later of Farrington, and Mrs. Mitchell's father was Henry Plummer of Skowhegan. ZION'S HERALD was in the families of the parents on both sides, and it has been in Mr. Mitchell's home ever since his marriage. The father and mother and a son, Karl, belong to Auburn Park Church, Chicago, Mr. Mitchell having long been an official member.

— Rev. H. C. Dunham, of Winthrop, on his 85th birthday anniversary, which occurred Jan. 19, received many expressions of affectionate and tender consideration from his neighbors and friends. Although deprived of his sight, he is cheerful and happy and alert to what is transpiring in the world in this modern era of rush and activity. Speaking of the great changes which have occurred in his day, he said: "I remember to have seen in my youth the first railroad (four miles in length) ever built in this country. There are now over 100,000 miles of railroad in the United States. I have seen the country increase from 25,000,000 to 70,000,000 of people. I have lived during the administration of twenty-one out of twenty-four Presidents of the republic. I have seen the abolition of the slave trade, piracy, dueling and chattel slavery. Since my remembrance Christian missions have grown from small beginnings to belt the earth and dot it with churches." His Christian faith is firm, clear and hopeful.

— Rev. Dr. C. F. Allen celebrated his 82d birthday on Friday, Jan. 28. A large number of friends, including his brethren of the Maine Conference who reside near Portland, called in the afternoon and tendered their heartfelt congratulations. Many beautiful and useful presents were brought in as testimonials of affection. Everybody loves Dr. Allen and an occasion of this kind is like a great family gathering, without formality. Well may his son Charles write that he is proud to be the son of such a father. His brethren in the ministry rejoice that they have had his fatherly counsel and godly example for so many years. Rev. J. A. Corey led the company in a fervent and appropriate prayer. Dr. Randall is very feeble, but would have been present had it not been for the extreme cold of the day. Both these aged servants of God are patiently and

cheerfully tarrying with us in waiting for the crown of life.

— The many friends of Dr. W. N. Brodbeck will be pained to learn that he has been ill with muscular rheumatism for some days. The following note was received from his physician, Dr. N. M. Wood, on Monday: "Dr. Brodbeck still continues very ill, but some of the rheumatic pain and soreness is subsiding. Other symptoms remain nearly the same. All engagements must be considered canceled." Friends will also understand why letters addressed to him have not been answered. This announcement need only be made to awaken tender and prayerful sympathy for him and his family.

BRIEFLETS

It has been deemed best not to hold any meeting of the Boston Association of the Vermont Methodist Seminary alumni the present year.

Our ministers are doing grandly in continuing the canvass for new subscribers, so that we received a goodly number of new names in the month of January. May not the good work continue also during the present month?

Dr. Theodore L. Cuyler thus emphatically closes a letter to this office: "The drink-customs must be assailed again stoutly. Yours for teetotalism and prohibition."

Rev. J. O. Knowles, D. D., presiding elder of West District, thus calls attention to some important considerations: "There is a display of unaccountable ignorance in 'Scribner's Popular History of the United States.' Twice they make Rev. George Whitefield the founder of the Methodist Church. This is but a sample of a discreditable lack of information or purposeful misstatements."

H. H. Creary, of Binghamton, N. Y., has given the money to purchase the big tent which Rev. C. J. Larsen has recently pitched in Dyea, Alaska. Bishop McCabe says: "When the church is built at Dyea the tent will be moved to some other point and used until a church can be built there, and then on to the next place. Churches and schools will follow in the train of that big tent, but maybe it will last until Alaska Conference — so sure to be — can meet in it."

An English exchange calls attention to a paper which a clergyman has recently read on the subject of "Ministerial Astigmatism," and reports the following forceful points as stated: Astigmatism is the failure of the lenses of the eyes to focus an object to a true point. Nearsightedness and farsightedness in ministerial life were described, showing the attendant evils. If ministers are astigmatically inclined, what can be done about it? The remedy is simple as the Gospel. There must be seeing with the eyes of Christ, for He is both oculist and optician. Truth must be seen from His standpoint.

The *Springfield Republican* says: "The Pope has decided that the canonization of Joan of Arc shall be given precedence over 271 other cases in which claims for sainthood have been filed at Rome. The French, it is thought, will appreciate this mark of the pontiff's favor."

It is a mistake to postpone the presentation of the connectional causes until the last Sundays of the Conference year, as many of our pastors do. It is neither just to these great interests nor to the people who would be glad to support all of them if the collections were evenly distributed throughout the year. There is usually an accumulation of local claims during the last two months before Conference that necessarily interferes with generous donations to the connectional interests.

The clergy stand at the head of the longevity list. According to Neuville's table of professional men, the average length of life is: Of physicians 52 years, lawyers 54, merchants 57, teachers 59, clergymen 66. And the *Transcript* makes this rather ungracious comment upon the fact: "It is odd that the man who takes the gloomiest view of this vale of tears should stay therein longer than anybody else."

The *California Christian Advocate* contains this very pointed and practical lesson: "In conversation with a minister not long since, the latter spoke of his old sermons. 'I have lots of them,' he said, 'but there is one trouble with most of them — *they need to be born again.*' How about your old barrel, brother? Are you giving your people dead matter, or has the Holy Ghost made the old frames alive again?"

There is occasion for gratitude and encouragement in the fact that Governor Powers of Maine last week issued an order to the different sheriffs of the State urging better enforcement of the prohibitory law. This step was taken in answer to petitions from all over the State. This is clearly the result of the effort which this paper, with others, is making to acquaint the public with the real and startling facts connected with the general non-enforcement of the law. The temperance people of Maine have only to arouse themselves to a thoroughly honest an unyielding demand for the enforcement of the law, and all the good effects which followed its passage will again be seen.

The bill to pay the Book Concern of the Methodist Episcopal Church, South, $288,000 for damages sustained during the war, after encountering an obstinate filibuster which staved off a vote on two previous private bill days, was piloted to its passage in the House, Jan. 29, by Representative Cooper of Texas, who was in charge of the measure. The friends of the measure proved themselves in an overwhelming majority, and the opposition, finding that it could hold out no longer, reluctantly yielded. The vote on the bill was 188 to 67.

A leading London physician once remarked that of all the mysterious processes of the mind he thought fear and faith exerted the greatest influence on the body. Fear predisposed to disease, while the simple exercise of faith had been known to produce wonderful and well-authenticated cures. Every year increases the proofs of this, and multiplies the number of those who are disposed to take advantage of it for furthering their own ends. There is a right use of it and a wrong use. The temptation to which Christian Scientists, prayer healers, and other such classes yield, is to induce faith on the part of their patients when there is no proper basis for it. The effort must often fail, with painful consequences, and when the effects seem for a season good they are likely to be but temporary.

Prof. Francis W. Kelsey, of the University of Michigan, publishes in the *Michigan Presbyterian* an interesting study of the extent to which religious influences and practices prevail in our colleges. In sixteen universities with a total enrolment of 14,637, the Methodist Episcopal denomination could claim 2,659 members and adherents; the Presbyterians, 2,284; the Congregationalists, 1,730; the Episcopalians, 1,215; the Baptists, 1,068; the Church of Christ, 607; the Roman Catholics, 528, and the Unitarians, 431. We commend this important statement to those of our own people who are inclined to be pessimistic concerning the church, and to a larger class not connected with us who still cling to the notion that as a denomination we are indifferent to higher education.

Sixty young men and women, younger alumni of Wesleyan Academy, Wilbraham, who are at present in colleges about Boston, held their annual reunion on Friday evening last in the rooms of Theta Delta Chi, at 6 Ashburton Place. President T. G. Robbins presided. Principal W. R. Newhall of the Academy and Prof. S. B. Kingsbury and Mrs. Kingsbury were the guests. Mr. C. E. Soule was toastmaster and Dr. Newhall responded to "The Grand Old Institution." The new officers elected are: President, Allan Hartwell; vice-president, Miss Jeanette Gilbert; secretary, Miss Marion Heinds; treasurer, W. E. Ennis.

The benefits of devotional meditation have been well summed up as follows: "To give insight into that remote and hardly visited region, one's own soul; to bring out some spiritual process into the clear light of consciousness; to take some torpid belief and verify it; to bring comfort to the puzzled or saddened heart by revealing with glad surprise that it is not alone, since here it finds its own difficulties and temptations meeting holy and wise men of long ago; to reassure us, by way of earnest, of the rewards in store for us, and so furnish a stimulus of joy that may tide us over shoals where the thought of duty alone would hardly carry us; to localize Deity to the imagination that it may be more readily apprehensible, that the soul may give a deeper and more loving affirmation of its obedience." If meditation can do all this for us, is it not strange that we do not resort to it more? It is quite certain that nothing can take its place, and that strong souls can be made in no other way. There should be more of it.

There are those, we believe, who, by looking persistently on the dark side of things, manage to persuade themselves that the world is growing worse all the while and has been so growing from time immemorial. Their dismal doctrine, however, we are happy to believe, has no other foundation than their own ignorance of the past. Mr. Charles Dudley Warner, who declares confidently that the standard of morality is higher now and the churches purer than in his boyhood, is responsible for the statement that less than seventy-five years ago, "in a New England town, a distinguished doctor of divinity, the pastor of a leading church, was part owner in a distillery. He was a great light in his denomination, but he was an extravagant liver, and, being unable to pay his debts, he was arrested and put into jail, with the liberty of the 'limits.' In order not to interrupt his ministerial work, the jail limits were made to include his house and his church, so that he could still go in and out before his people. I do not think that could occur anywhere in the United States today."

In that epoch-marking book which searches us so profoundly, "In His Steps — What Would Jesus Do?" occurs this passage descriptive of the preaching of Rev. Henry Maxwell after he had become thoroughly determined to govern his entire life according to the mind and spirit of Jesus Christ: "Perhaps nothing had astonished the people more than the great change that had come over the minister since he had proposed to them the imitation of Jesus in conduct. The dramatic delivery of his sermons no longer impressed them. The self-satisfied, contented, easy attitude of the fine figure and the refined face in the pulpit had been displaced by a manner that could not be compared with the old style of his delivery. The ser-

mon had become a message. It was no longer delivered. It was brought to them with a love, an earnestness, a passion, a desire, a humility, that poured its enthusiasm about the truth and made the speaker no more prominent than he had to be as the living voice of God. His prayers were unlike any the people had ever heard before. It is certain he had never prayed so effectively as he did now."

The officers and students of Boston University united in three special services on the Day of Prayer for Colleges. At the first, after remarks and prayer by President Warren, Prof. George K. Morris, of the Theological faculty, preached a most inspiring sermon on the need God has of "Able Men" and the rewards He bestows upon them. The text was Genesis 47: 6 (R. V.). The second was a social service of prayer and testimony in which voices from many parts of the world were heard, and none more earnest than two from distant Japan. The third was a similar service in the evening in the neighboring First M. E. Church, whose pastor, Rev. W. T. Perrin, is at once an alumnus and a trustee of the University. It was a day of blessing not soon to be forgotten by those who were participants.

The New York *Evangelist*, in its issue of Jan. 13, contains a report of the dedication of the new Presbyterian Church in Springfield, Mass. Rev. Henry Tuckley, D. D., of Trinity Methodist Episcopal Church, that city, voiced the greetings of the other Protestant churches of the city. His excellent address is given at length in the report. Of the relation of the Methodist to the Presbyterian Church he said: "Perhaps it is not inappropriate that a Methodist should extend congratulations to Presbyterians. Former combatants ought to shake hands occasionally; the oftener the better. Upon points of doctrine we have been fierce antagonists, and I think most decidedly that our side has won; and I also think that Presbyterian theology has been improved by the changes which have occurred. But against the Presbyterian Church as a great agency for saving men, Methodism has not warred. We have never tried to crowd out other churches. We have striven to get ahead of them and to improve them; but we have been quite willing they should exist and should extend their sphere of operations. We know ourselves what it is to be crowded; Methodism has always had to fight for a foothold, and particularly had it to do this in New England. None of the other churches wanted us; but we came, we saw, and — here we are still."

OUR CHICAGO LETTER

"DEARBORN."

TO quote the familiar saying, "No news is good news," might seem a rather poor beginning for my first letter of the new year. And yet that pretty well represents the situation so far as our churches are concerned. There is evidence that pastors and people have been at work, but there is nothing remarkable to record. Some of the churches have had special services with good results, and there are a number now engaged in evangelistic efforts which promise an encouraging ingathering.

* *

The centre of attraction for Methodists for a month past has been our Book Rooms. I have had the privilege for two years of recording the increasing success of our Chicago house, particularly during the holiday season. The past year has been the best in its history, not alone in direct monetary returns, but in what is even better, the increasing respect of its Methodist patrons and the general public. There seems to be a spirit of progress in every department, and every employee carries himself like one who belongs to a conquering army. In the printing department there are two more presses at work than there were a year ago, and more could be used were there room for them. Besides our own periodicals, seven prominent journals are printed on our presses. Some of these, like *Men* and the *Child Study Monthly*, are circulated in almost every State in the Union. The gross earnings for 1897 of the job printing department were $15,000, which is one-half more than the receipts for 1896.

What is most surprising, in view of the embarrassments confronting the subscription departments of all periodicals last year, is the large increase of subscribers for the *Northwestern Christian Advocate*. Two years ago the paper had less than 20,000 subscribers. Last week some 28,000 copies were mailed, and the list is growing. The causes for this increase need not all be named. Two reasons, however, are well known — the marked improvement in the contents of the paper and the personal influence and work of Dr. Jennings, the local agent. Nothing has been left undone, it seems, to bring the paper before our people throughout its patronizing territory. Other plans are now on foot looking to the mechanical improvement of the *Northwestern* and its proper advertising among Methodists. It is perhaps needless to say that the editorial department will not be behind the publishers in any advance they may choose to make. The *Epworth Herald* is still increasing its list of subscribers. Last week 108,000 copies were mailed to regular subscribers. If the list shall reach 150,000 before next year, no one need be surprised.

The sales of books as premiums for our Western papers have gone beyond expectations. It is impossible to get a single set in the Chicago house. Altogether the 8,000 sets have been sold, and it is not improbable that 130,000 volumes will be sent out to subscribers. Whatever may be said of these books — it is confessed that many of them were dead stock — they are infinitely better than the trash that is sold over bargain counters. They are "good reading" for old and young, and doubtless some of the volumes will have a new lease of life through this special sale. One pastor in this city sold to his people over fifty sets with the *Northwestern Christian Advocate*.

Taking our Book Concern business as a whole, the cash sales of the Chicago house for 1897 were $34,000 over 1896. The bill for postage alone was $20,155. One of the large items was our new singing book, "Songs for Young People," whose sales East and West aggregate 120,000 copies.

* *

Two weeks ago the *Chronicle*, our only Democratic organ in this city, had a column devoted to the interests of the Forward Movement. A cut in the body of the article gave the outlines of a splendid edifice which Dr. Gray has hopes of building in the near future. The article states that Luther L. Mills, who is perhaps the best known attorney of this city, gives the project his enthusiastic endorsement. Mr. Mills is reported as saying in an interview: "It is a noble idea and an intensely practical one. There is great need in the eighteenth and nineteenth wards for such an institution. It will be a people's tabernacle where persons of all creeds will receive spiritual and practical aid." It is proposed to hold a meeting soon in Central Music Hall in the interests of the project.

It will please all friends of Dr. Gray's enterprise to hear that he is receiving increasing help for his good work. Several troublesome debts have been paid and with a little more effort the financial difficulties will be overcome. Dr. Gray continues to manage the enterprise without salary. He is getting his reward, however, in a renewed humanity and in the increasing confidence of the public. Within the past few week he has received most cordial letters from four of our Bishops who heartily endorse his efforts.

* *

A religious census has recently been taken at Northwestern University by representatives of the Young Men's and Young Women's Christian Associations. Methodists are in the majority, as might be expected. Of the whole number belonging to churches Methodists comprise 55 per cent. of the men and 47 per cent. of the women. Then come Congregationalists, Presbyterians, Episcopalians and Roman Catholics in the order named. There are, also, in the student body Baptists, Lutherans, Jews, Dutch Reformed, German Evangelical and Disciples. Of the entire number of students 70 per cent. of the men and 63 per cent. of the women are church members. There are some signs of a religious awakening in the college — an announcement that cannot but bring cheer to the hearts of all Methodists throughout the West, and should cause fervent prayer for a great outpouring of the Holy Spirit on teachers and students. Nothing could do the cause of Christ more good than a genuine revival of religion in our principal university. It has needed criticism, it now needs our prayers.

It is expected that the proposed academy building will be begun early in the spring, and will cost in the neighborhood of $75,000. The old building is wholly inadequate for the great body of students in regular attendance, and in no respect represents the magnificent work which the school is doing. Few Western colleges have so fine a faculty as Dr. Fisk with infinite pains and rare judgment has gathered about him.

* *

The recent business failure of Mr. C. E. Piper, the general treasurer of the Epworth League, in no way reflects on his judgment or character. For some years he has carried a heavy burden which was largely made up of the smaller burdens of a number of people who had bought homes from him, and, on account of the financial depression, were unable to meet their obligations. Mr. Piper was, according to the strict laws which govern the business of today, too patient. He waited, hoping for the financial skies to brighten, until the load became too heavy even for his broad shoulders, and he was obliged to yield. Fortunately he was immediately called to the secretaryship of a mutual insurance company, which gives him a comfortable salary, out of which, together with other help which is coming to him, he hopes soon to meet every obligation to the last penny.

* *

We are having all kinds of reform waves pouring in upon us these days. At the State legislature, committees are at work seeking to have bills passed in the interests of a new primary election law and of a new plan for making assessments. A committee from the State senate is investigating our police department and incidentally looking into the management of the civil service department. The Hull House residents are actively at work to defeat "Johnny" Powers, the saloon-keeping aldermen from the nineteenth ward, for re-election next spring — a large task, as Powers is the leader of the council and a man of resources. Finally, there is an effort to clean up the Methodist Church block. Is it any wonder that Mayor Harrison complains that "this town is getting altogether too good?"

* *

There was a good-sized fire on the lower floor of the Book Rooms on a recent Sunday night. The chemical engines put out the blaze before it reached serious dimensions. A large number of books stored in the rear of the building were badly scorched. The damages will not be much less than $15 000

TWO NOTABLE DAYS IN MADRAS

BISHOP C. D. FOSS.

OUR missionary friends in India are exceedingly hospitable to Dr. Goucher and myself in giving us most cordial welcome to their plain but spacious and comfortable bungalows, and also in providing us perpetual opportunities for thorough inspection of our buildings and work, and for speeches innumerable.

After holding the South India Conference in Bangalore, in the greatly regretted absence of Bishop Thoburn, who had been detained in Bombay, we made up our own "beds" (which we carry with us everywhere), in an odd looking little railway "carriage" (there are no "cars" here), and passed a night which was uncomfortably shortened at both ends. At 4 A. M. we were aroused near Madras for our twenty-first "medical examination" in India, on suspicion of the plague. On our way down from Bombay we had been detained half an hour at a station, where all native passengers are quarantined at least twenty-four hours, thoroughly bathed, and their entire clothing put into a large boiler and steamed. We have now passed out of the "infected district," and our official duties will not take us into it again.

Madras has become memorable to us by two very important events in Methodism there — the laying of the "foundation-stone" of the Orphanage, which has thus far occupied rented premises, and the dedication of the new buildings of the Publishing House.

On the morning of our early arrival we were met at the station by a number of our missionaries and welcomed to the delightful hospitality of the home of Rev. Dr. and Mrs. A. W. Rudisill. First, at 7 A. M. — as all well-regulated foreign residents and tourists in India do — we partook of "chota hazivi" — tea, with toast, and sometimes a little fruit. Then we tried to recover a little of our lost sleep.

At 10 o'clock, breakfast. Then off to the Orphanage, where Miss Grace Stephens wields an all-powerful but most beneficent sceptre, and has developed a work among girls, boys and zenana women which commands the high admiration of all who know the facts concerning it. She had brought together the teachers from her six schools and a few scholars from each, and in two hours she gave us, in great variety, specimens of their surprising proficiency. There were children from the ranks of the poorest of the poor, and large classes of high-caste girls clad in brilliant silks of all conceivable colors, and with their ears, noses, arms, wrists, ankles and toes loaded with jewelry. The singing would have pleased Mr. Wesley, for all sang "lustily." Possibly the language requires peculiar movements of the vocal organs, but I never saw children open their mouths so wide or work their tongues up and down so like clappers.

"Lady Henry Somerset" was there — a very dark-skinned child with gleaming black eyes, five years old. When she first came in, at the age of three and a half, she missed her gods, and for some time inquired for them and wished to offer them a portion of her food; but at length she came to like Jesus better because He does not require any of her food.

We saw, also, a zenana woman who until that day had never seen the face of any man except her husband! She shrank back into a corner as timid as a fawn, and with a sweet, sad, faint voice sang three hymns, including, "All the day long it is Jesus."

The central figure in that company — no, I must not finish that sentence; we knew the unseen Christ was there, for "did not our hearts burn within us?" The central *visible* figure was Sooboonagam Ommal, a very rich, high-caste Brahman woman whom woman's truest Friend and Lover had captured, won, transformed and glorified; so that the proud and brilliant heathen lady of three years ago has put off all her jewels, donned the humblest garb, and delights to sweep floors and take her part in the most menial duties in the Orphanage, and to go to zenanas from day to day to tell "the old, old story," "rejoicing to suffer shame" for His name. Her touching story, beautifully written by Miss Stephens, at whose feet she cast herself as a "Christmas present," ought to be published in every land and language.

Near the close of the exercises two dusky and wondrously bejeweled little maidens hung garlands around our necks, gave us bouquets, and sprinkled us with rose-water until it fairly dripped from us and made us think of "Aaron's beard."

The laying of the foundation-stone of the Orphanage on the following day was the greatest missionary "Tamasha" (festival) ever witnessed in Madras. It was arranged to have the exercises occupy an hour before and an hour after nightfall. One of the principal streets of the city, on which the Compound is located, was decked with flags for about a mile and illuminated at night. The grounds of the Orphanage were very gaily decorated, and as night drew on were brilliantly illuminated by thousands of lanterns, hundreds of them suspended on two bamboo towers fifty or sixty feet high. An elegant pavilion covered some 2,000 persons, hundreds of them zenana women shielded by a screen. All these decorations and also ample refreshments were donated by a native Hindu gentleman, Mr. P. Vencatachellum, connected with the city government, out of philanthropic motives, and who told us he had never before sat on a platform with Christians. He introduced us to his richly jeweled wife and daughters, who witnessed the exercises through the zenana screen. Many other high-caste and wealthy natives were introduced to us, and expressed great interest in what they had seen and heard. After the exercises Sooboonagam Ommal went behind the screen and spoke to many of the ladies there, all of whom knew about and had been astounded by her conversion. Some answered her kindly, others tartly and angrily. She was imperturbably sweet and patient, and sowed in aching hearts seeds sure to grow.

On these same two days it was my privilege to dedicate the Alnutt Chapel and the Publishing House, of which the chapel is a part. I cannot attempt now to tell the really wonderful story of this unique, polyglot gospel in machinery. The deliberate words placed in the first pages of its visitors' book do not overstate my judgment and that of the very careful observer who turned on the steam and set the wheels in motion. I wrote thus:—

"'Prayer and pains, through faith in Jesus Christ, can do anything.' This saying of Eliot, the heroic apostle to the American Indians, is a most inspiring motto for Christian workers. It finds fresh illustration in the planting and growth of the Methodist Episcopal Publishing House in Madras; the history of which reads like romance and is a veritable record of romantic faith and pluck, 'prayer and pains.' We find here wonderfully skillful use of nature's forces and of machinery which almost seems to think, under the direction of consecrated brains — all combining to glorify nature's Creator and man's Redeemer."

And Dr. Goucher added:—

"I have examined with great carefulness and detail the Methodist Episcopal Publishing House in Madras, and have found its machinery, methods and workmanship thoroughly up to date. In its various departments of printing, binding, electrotyping, photo-engraving and envelope-making it will compare favorably with similar establishments in America and Europe. I desire to express my high appreciation of the executive ability and technical knowledge of the agent, Dr. A. W. Rudisill, by whose untiring energy apparently insurmountable obstacles have been overcome and the successful inauguration of this great enterprise has been made possible; and of the skill of the more than one hundred native employees who have been taught by him, as well as of the comprehensiveness and quality of the machinery. I believe this establishment will have large ministry in feeding the redeemed millions of India with healthful, spiritual literature."

We had the pleasure of witnessing in this Publishing House the making of the first photograph by electric light ever taken in India; it consisted of these words: "I am the Light of the World." Glorious augury!

S. S. "Parrametta, Bay of Bengal.

THE VITAL PRINCIPLE IN CHRISTIANITY

REV. A. S. GUMBART, D. D.

IN nature there is a mysterious, vital principle at work, bringing God's thought to perfection. Through the operation of this vital principle, which I believe to be nothing other than the power of the Holy Spirit, chaos is brought into order, harmony and beauty. By this vital principle God's thought in the seed is developed, and lo! the perfect plant. By this same power the cell develops into an embryo, and the embryo is built up into a perfect form.

So in Christianity there is a vital principle, found in no other philosophy or religion, by which God's thought is being constantly developed, and progress is made toward the ideal. This is the power of the Holy Spirit. God has put this power, this vital principle, into Christianity just as He put power into the seed, so that wherever Christianity is received into the life and the Spirit is unhindered in His operations, God's thought in the heart is gradually devel-

oped until, at last, under the conditions of a more glorious state, lo! the perfect man.

Boston, Mass.

THE COST OF GENUINE CONVERSION

REV. THEODORE L. CUYLER, D. D.

MANY persons just now are revolving that most vitally important of all questions — Ought I to become a Christian? And if so — how shall I become one? To such a person I would venture to say with loving frankness that to become a genuine, thorough, useful Christian is not as some thoughtless people say, "Just the *easiest* thing in the world." On Jesus Christ's side, your salvation cost the bitter agonies of the cross when He died for the sinner's redemption. He desires you to become His followers, and entreats you to do so, and the Holy Spirit is pressing you now to decide for Christ. But you must count the cost on your part. Cheap things are commonly poor things, and nothing is more utterly worthless than a cheap religion.

Jesus Christ never lowers the terms or the demands of discipleship. He provides neither palanquin nor parlor car to transport you to heaven. "Whosoever will not take up his cross and follow Me cannot be My disciple." At another time He said, "*Strive* to enter in at the strait gate." He knows human nature perfectly; He knows how hard a human heart is, and what an ugly thing sin is, and how busy Satan is with his temptations, and how many bad habits you may have to root up if you become His sincere and happy follower. Count the cost carefully. The so-called "conversions" that are the outcome of shallow, sensational preaching, commonly end in shallow and short-lived religion. There are names on church registers that are not worth the paper that contains them. Do not add one more.

The first step in a genuine conversion is a thorough repentance of your sins. The rubbish must come out before the foundation-stones of a Christian character can be laid. Christ Himself began His ministry with the word "Repent!" and He never ceased to demand that all those who followed Him should quit their besetting sins. The amiable young ruler would not quit his, and that ended the matter; he went off frowning and disappointed. Mark what that clear-eyed old Christian, Samuel Rutherford, once said: "Many people only play with Christianity, and take Christ for almost nothing. If ye never had a sick night and a pained soul *for sin*, ye have not yet lighted upon Christ. Look to the right marks; if ye love your Saviour more than the world and would quit sin and the world for Him, then that proveth that the work is *sound*." You cannot cleave to your sins, and lay hold of Jesus with the same hand.

When David's eyes were opened to behold the depravity of his heart and the loathsomeness of his conduct he cried out, "Create in me a clean heart; wash me thoroughly from mine iniquity." He was willing to be thrown, like a filthy garment, into a cleansing vat, and be rubbed and pounded until the foul spots were washed out of the fabric of his heart. That was thorough repentance, and is just what you need. The Holy Spirit will aid you in this vital business. Thorough repentance is proved by change of character and change of conduct; the one is what you *are*, and the other is what you *do*. The very first sin that you give up in order to please Jesus Christ is a vital step towards conversion. Pray for, and work for, a thorough conversion; it is deep ploughing that cuts up the weeds of sin by the roots, and yields a good crop of clean, useful and godly living. "Must I not have faith?" Yes; but the very essence of saving faith is to *obey Jesus Christ*. He condensed it into these two words, "Follow Me!" You have been going the wrong way. Conversion means a turning round; instead of living for self and sin, turn the other way and follow Jesus. Prayer in order to be practical must be asking the help of the Holy Spirit to do this very thing. Without that divine power to aid you, nothing permanent will be accomplished. Quench not the Spirit!

Once more let me urge you to count the cost. To be a strong, athletic, useful, happy Christian will cost you the cutting up of old favorite sins by the roots, and the cutting loose from sinful associations and bad habits; it will cost you some fights with the tempter, and the submission of your will to the will of Christ. This is the only road to peace of conscience and solid happiness. A man is always happy when he is right — happy in doing right and in the satisfaction of Christ's approving smile. "I get more solid satisfaction in teaching my mission-school class," said a converted man to me, "than I ever got out of my theatre goings and all the social gayeties of my whole life." He had got a new idea of life; it was not living to please sinful self, it was living to please Christ and help others.

If it costs much to be a useful and effective Christian, it will cost you infinitely more to go back into thoughtless impenitence and live and die an unforgiven sinner. Genuine conversion to Christ costs self-denial; a falling back into sin will cost you self-destruction! There is a way that seemeth easy and pleasant to a man; but it leads down to death. Look at this mighty question calmly and make the honest reckoning. Put into the one scale some self-denials and conflicts and oppositions, and at the end of them *heaven!* Put into the other scale self-indulgence and a life of sin — and at the end of it *hell!* Weigh the two; and weigh them for eternity. Then *decide!* What shall a man give in exchange for his soul?

Brooklyn, N. Y.

A minister called upon a member who had been neglecting the week-night service, and went straight up to the fireplace in the sitting-room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said, "You need not say a single word, sir; *I'll be there on Wednesday night.*" — *The Christian.*

ESDRAELON

ROSETTA MUNROE SPENCER.

There lies a valley far away
  Beyond the blue Great Sea,
Its cornfields wave along the plain
  To hills of Galilee.

Here ages past God's chosen race
  Grim battle waged and won;
Here suffered, too, chagrin and woe
  On plain of Esdraelon.

Messias walketh down the vale;
  A grateful summer breeze
Doth gently breathe a welcome thro'
  The palm and olive trees.

The throng that follows where He leads
  Falls back to watch Him stand
And wistful gaze on Carmel's height
  O'erlooking sea and land.

Oh, beauteous Carmel, verdure-clad,
  Thou echoest still that plea,
So weird and vain, of Baal's priests —
  Elijah's victory!

The Master's eyes one moment turn
  Back to His hillside town,
To Nazareth's bluff from whence the crowd
  Essayed to cast Him down.

The plain is filled with memories;
  Green Tabor's spreading arch
Resoundeth yet with Deborah's song,
  The victor Barak's march.

Messias walketh on once more;
  Gilboa riseth plain
Before His eyes. He thinks on Saul
  And his brave sons there slain.

Oh, mournful, rugged, bare Gilboa,
  Thou camp of Gideon's host,
Beneath thy shade Josiah fell,
  And Israel's day was lost!

Doth luring vision tempt His soul?
  Shall glorious fame be won
By Him, Messias, Judah's King,
  On field of Esdraelon?

His feet draw nigh unto the gate
  Of little hillside Nain;
But steps are slackened, forth there winds
  A solemn funeral train.

Ah! no; for Christ no tempting dream
  Of leading Israel on
To noble victory with arms
  On plain of Esdraelon.

Few words He spoke: "I say, arise!"
  A broken heart is healed.
Oh, peerless victory! Death is slain
  On that old battlefield.

Somersworth, N. H.

A VACATION ON ICE

A METHODIST LAYMAN.

A WINTER vacation is not an uncommon thing in these days; but the general custom is to go South to milder climes. We purpose, on the contrary, to journey toward the arctic circle — to a zone in which 50 degrees below zero is the rule rather than the exception in certain winter months.

Our itinerary is: Boston to Montreal; to Ottawa; to Winnipeg; to Vancouver; to Portland, Oregon — by rail; thence by steamer to Pyramid Harbor, Alaska, where begins the famous Chilkat (*not* Chilkoot) Pass; over the Pass to the Dalton Trail, and along this trail for between 500 and 600 miles to Dawson City, the "metropolis" of the Klondike. We expect to return (if we get there) in about the same way.

Now as to our novel method of loco-

motion — which makes our trip seem like one of Jules Verne's imaginations. We go from Chilkat through the heart of the wilderness on cars without wheels — a railroad without rails or road.

Several years ago an ingenious Vermonter by the name of Glover invented what he called "snow locomotives" — that is, locomotives on runners, for propulsion over snow or ice, but with spiked traction wheels which would furnish the friction necessary to drive ahead the machine. He then built cars on runners, got up steam, and his train was a success (Ltd.). These locomotives have been successfully used for several years in the lumber camps owned by Secretary Alger in Northern Michigan, and they have carried with little effort heavy trains of logs through three and a half feet of snow.

When the rumor was circulated that hundreds — perhaps thousands — of American miners were on the verge of starvation in the Klondike region, the United States War Department made a contract with the "Snow and Ice Transportation Co." of Chicago, the owners of a novel train of this description, to carry in two hundred tons of food and fifty or more soldiers. Your correspondent was invited, was charmed with the novelty of the thing, as well as eager for the information to be gained by such a trip — hence our "vacation on ice."

There are but few apparent discomforts or dangers in such a journey under such auspices. There will be no mosquitoes; we will be kept in good condition, because "kept on ice;" and should we be attacked by a grizzly bear, we will draw the United States troops up in line and shout, "Up, boys, and at 'em!" Our cars are heated; we have sleeping-berths and tons of food.

This is our start — we are now at Ottawa — and having written this much, like the conscience-stricken burglar who returned part of his booty with this touching note: "Dere Sir: I stole your money. remors naws my conshunce. I send back half of it. Wen remors naws again I will send sum more" — we will write some more — from Alaska.

A THRILLING CONVERSION

IT was 9 o'clock last Wednesday night when the venerable pastor was about to dismiss the several hundred who had braved the rain, the mud and melting ice to attend the mid-week prayer-meeting of old Centenary. The usual invitation was given: "If any one wishes the prayers of the church or to apply for membership, by letter or on profession, let them now come forward while we stand and sing." A tastily dressed, modest, earnest looking lady walked quietly forward and knelt at a chair. Several prayers were offered in her behalf. The pastor dismissed the audience, but at least one hundred were so intensely interested in the penitent, whose partially suppressed sobs and groans indicated a depth of conviction and earnestness so extraordinary, that they had no inclination to leave. Possibly there were 120 of one accord and one desire of one faith, and all evidently feeling that they were nigh unto a sudden rejoicing in the presence of the angels.

The scene, or picture, is doubtless indelibly impressed on the memories of many who witnessed it. It was nigh unto 10 o'clock. The president of a great metropolitan bank, an extensive manufacturer, and the president of a wholesale dry goods company, were all on their knees around the penitent. All, with tears in their eyes and voices, had offered prayers, childlike in tenderness and faith. Two ladies from humbler spheres in life, poor in gold, but rich in faith, powerful in prayer and living very near to the Lord, were also kneeling near to the penitent, who was a stranger to all. The young man leading the music, raised a Presbyterian, and somewhat dazed by such an environment, was at a loss to select hymns exactly suited to the occasion. After many of the modern hymns there was a sudden silence, which was broken by some one starting without book or organ accompaniment, —

"O happy day that fixed my choice
On Thee, my Saviour and my God!"

The entire audience chimed in with a soft, sweet unity in time and tone and heart. When we reached the third stanza, —

"'Tis done; the great transaction's done.
I am my Lord's and He is mine,"

the penitent, still on her knees, threw up her hands, and with a face as radiant as if an electric search-light had been turned on from the throne of God, began to shout in such a way as to overwhelm herself with astonishment. The face of Dr. Mathews was as radiant as a full moon, and the audience was instantly on foot praising the Lord.

Such a sight was worth more than all the books ever written on the evidences of Christianity. And yet our Heavenly Father does not always see fit to thus suddenly reveal His face and love to a penitent child. To this lady it was as instantaneous as the electric flash on the brow of the storm king. When the writer was pardoned, the light came as the dawning of the morning. We never did know exactly when the darkness began to recede or when the light began its approach, but we soon discovered that we had passed from darkness into light, that the sun was up and the daylight everywhere. We shall never cease to love and praise Him for lifting the veil from a smiling face in any way, either instantaneously or gradually. In one way or the other it is the privilege of every penitent and pardoned child to know his sins forgiven. — *St. Louis Christian Advocate.*

Transforming Power

THE test of the truth of Christ's religion is personal experience. Men who have never sought knowledge of Jesus by the way of faith may truthfully declare themselves agnostics. But they are such from deliberate choice, and their non-faith is met by the personal experience of millions who have realized in their lives that Jesus is the Christ. Here, for instance, is a man whose whole life has been transformed. It was not his own will that gave him power to master the evil appetites and the low passions which for a time dominated him. Of himself, as he well knows, he could have done nothing. But the Spirit came, and behold, all things were new. We may see such trophies of grace on every hand, if we will but open our eyes and look for them, men and women who were brutish in their ways, bound in chains to debasing sin, the willing slaves of the devil, who suddenly shook off debasing habits and desires and companionships, and have since walked erect among their fellows, the Lord's freedmen. Such amazing changes cannot be accounted for on material grounds. They present psychological facts worthy of the attention of the philosopher, but, more than this, they furnish a conclusive proof and illustration of the transforming power of the Gospel. St. Paul's words written to the church of Corinth, and recalling the contrast between the former estate of its members and their then present happy lot, is true of many in our own time: "And such were some of you — but ye are washed." — *Central Christian Advocate.*

PROHIBITION IN MAINE
III
Why is the Law Not Better Enforced?

REV. WILBUR F. BERRY.

IT would not be true to say that the prohibitory law in Maine is unenforced, for in 1896 prosecutions against violators of this law were instituted in every county of the State, and 779 convictions resulted. But it is true that the purpose for which the law was enacted is entirely lost sight of, and that the end aimed at in the law is not being attained.

Why is this? Let it be remembered that the law was enacted "to *suppress* the manufacture, and sale, and keeping for sale, of intoxicating liquors;" and, as I have shown in a previous paper, the law enacted, if properly enforced, is sufficient to practically close the saloon. Why, then, does the saloon still exist in Maine?

First, the executive and judicial departments of the State avow in practice that they do not intend to carry out the intent of the constitution in their use of these laws, and in practice avow that the sole use they intend to make of these laws is to regulate, and so perpetuate, the outlawed liquor traffic — make it a source of moderate income to the county, and an advantage to individuals and to party. This is a serious statement, but the records of the official acts of these two departments substantiate it.

In the enforcement of law the initiative is with the executive department. They are commanded in the statute to make "diligent and faithful inquiry into all violations of law, to institute proceedings against violations or supposed violations of law, and *particularly* the laws against the illegal sale of intoxicating liquors, etc." Entering upon the duties of their office they make oath "to faithfully discharge, to the best of their abilities, the duties incumbent on them according to the constitution and laws of the State." Now, is the existence of the saloon in Maine known to the executive officers? Is it possible for two hundred saloons to do an open business in a city or county without the knowledge of the officers of the law? If these officers of the law are ignorant of the existence of the saloon, they are so manifestly incompetent as to be unfit for the positions they hold. If, on the other hand, these officers know the number and the location of the liquor-sellers in their municipality or county, why do they permit the saloon to stay, to multiply, and to openly carry on an unlawful business?

We may settle on this, that no one knows better the number and the location of the liquor-sellers in Maine than do the officials whose sworn duty it is to suppress them. It is also plain to the average person that, if the full and faithful enforcement of the liquor law would more largely contribute to personal and party ends than would a partial or non-enforcement, the average official would do his best to enforce the law. It is also plain that the use made of a law by officials indicates their purpose or intention in the use of the law.

What use does the executive depart-

ment make of this law? While there were eleven hundred registered liquor-sellers in the State in 1896, and, on a conservative estimate, fourteen hundred in all, the court records show that 1,395 prosecutions were instituted against the keepers of these places, and 779 convictions were secured. The number of prosecutions instituted does not indicate the number of persons prosecuted, as in quite a number of instances more than one prosecution was brought against the same person. The total of fines imposed on those convicted was $57,740, an average of $76 for each one fined, as twenty of those convicted were sentenced to imprisonment. That is, not half of the liquor-sellers in Maine were compelled to pay a fine in 1896, and the average fine paid was but $76! Does this use of the law indicate an intention on the part of the executive department to suppress the illegal sale of liquor in Maine? How long will it take by such a use of the law to drive the traffic from the State?

The marshal of a certain city stated in a public place that the saloons in that city were closed on Sunday by his orders. On the other six days of the week they were wide open with his knowledge, and, on his own statement, with his implied consent.

Cumberland County has a sheriff and twenty-two deputies. In 1896 only 134 prosecutions were instituted in the county against violators of the liquor law, while there were at least two hundred violators in the single city of Portland. Sixty-nine convictions were secured, fines were imposed amounting to $9,450 — an average of $172 each — and fourteen persons were imprisoned on an average sentence for each of 3 5-7 months. This was the work of the county and municipal officers for an entire year! There were in Portland three special liquor deputies whose sole business it was to suppress this traffic, and the county appropriated $2,511 specially to suppress the traffic! The Portland police force numbered that year forty-eight men. The work of this force in enforcing the liquor law is given in the marshal's report under the caption, "The Prohibition Law." It is as follows: "The number of warrants served under the search and seizure process were 104. Number of seizures made, 77. The quantity and kind of liquors seized were as follows: Beer, 1,493 gallons; hard liquors, 85 gallons." The total gallons of liquors thus seized were 1,578, or an average of 21½ gallons at each seizure. This same report gives the whole number of arrests for the year, 2,644, of which number 1,796 were for drunkenness! A woman recently before our municipal court for drunkenness said to the judge: "If the law was enforced against the liquor-sellers, I and persons like me would less often be here for drunkenness." The judge at once admitted the truth of this statement. Certainly the diligence and faithfulness of the executive department in securing such results as the above is phenomenal! How long at this rate will it take the executive department to suppress this traffic?

Again: The sentences imposed show that the judicial department is making no attempt to carry out the intent of this law. The constitutional amendment was passed in 1884. No one knows better than the judiciary that the sentences imposed by them since that date have not tended to suppress, but rather to regulate, to perpetuate, this outlawed traffic, and to make it a source of moderate revenue to the county. As a rule the imprisonment clause is not used against these offenders if they can pay fines. In 1896 nine of these violators were sentenced to pay a fine and to be imprisoned, and twenty others to imprisonment. Others who failed to pay the fines imposed were imprisoned. The average imprisonment of each of these twenty-nine was eighty-four days. Of the 779 convictions in 1896, 291 were for "liquor nuisance." For this offence the judge may impose a fine of not more than $1,000 and a sentence to jail for not more than one year. But the sentences imposed were, in Androscoggin, Piscataquis and Sagadahoc Counties $100 for this offence; in Knox, $110; in Kennebec and Oxford, $150; and in Cumberland $200; and in no case was imprisonment added. (The prosecutions in the other counties were under a different section of the law.) The judiciary must see that the sentences they now impose are not suppressing this traffic, and, if they are aiming to carry out the intention of the constitution, why do they not increase this fine to $500 or $1,000, and add six months' or a year's imprisonment?

It is admitted on all sides that nothing so tends to discourage and suppress this traffic as does imprisonment; and yet, though it was in the power of the judicial department to imprison every one of the 779 convicted violators of this law in 1896, only twenty-nine sentences of imprisonment were imposed, except when the imposed fine was not paid. What is the evident intention of the judiciary as avowed in the use they make of this law? Certainly not to suppress this lawlessness, not to do the bidding of the people expressed in the constitution. How long under such judicial acts will it take to suppress the liquor traffic?

But why do these officials assume this attitude towards this law? Out of deference to public sentiment, they say. But is not public sentiment expressed in the constitution and the statutes, and is not that sentiment the only guide for public officials who have made oath to discharge their duties according to the constitution and the laws of the State?

Aside from purely personal reasons, the true reason for this attitude is political. The trend and policy of party politics in a community or State are determined by the party committee. The policy and the candidates of the dominant party in Maine are determined by the State, county and municipal party committees, and I believe that 75 per cent. of these party committees in Maine are by practice and sympathy in alliance with the saloon. The executive officers are the creatures of the party committee, and all the judicial officers are nominated by the governor and appointed with the advice and consent of the council; thus, indirectly, the judicial officers are determined by the party committee. Would you not expect a harmony of action between the party officials and the party committee?

Moreover, whenever public sentiment has asked for the enforcement of this law, that sentiment has been ignored and that request has been denied. In a certain city a petition was hurriedly circulated asking that the law against illegal liquor-selling be enforced as other laws were enforced. This petition was numerously signed by voters and others representing one-half the taxes paid in that city. The petition was presented to the authorities, but met with a general expression of contempt when presented, and was utterly ignored.

In a certain city evidence of the violation of the liquor law was furnished the mayor. He had promised to use any evidence furnished. He refused to use this evidence though commanded by law so to do, and, in harmony with the statute, a warrant for his arrest was sought in the municipal court. The judge of this court was chairman of the city party committee, the clerk of the court was a member of the same committee, and the mayor was of the same party. A warrant was refused on the ground of lack of jurisdiction; but the law plainly states the right of the court to hear and bind over in such cases, and the person who asked for the warrant had, from a judge of the supreme court who was of the same political party as the above, a written statement that the case in question was within the jurisdiction of that municipal court. He so informed the court officials, yet they refused the warrant.

The writer heard the clerk of this same court refuse to give a search and seizure warrant the day before a city election. The person seeking the warrant claimed that a large quantity of liquor was located in a certain saloon. It happened that this saloon keeper was of the same political party as the clerk of the court, and that this liquor was to be used for election purposes in the interests of their party. The clerk justified the refusal to issue the warrant on the ground that it was an unwritten law that a search and seizure warrant should not be issued immediately before, or on election day!

Mr. John Koren, who spent three months in Maine investigating the subject, says in "The Liquor Problem in its Legislative Aspects" (p. 41): "Permission [in Portland] to run a saloon is a question belonging to the 'ring.' Nearly all dealers can obtain this privilege by the payment of from $40 to $60 per month 'hush money,' according to the business done. Previous to opening shop a 'trade' must be made with the officers. The 'hush money,' concerning the amount of which the testimonies of a dozen dealers who were questioned agree, is paid to the police officers and sheriffs' deputies. Only by systematized bribery and corruption are the barkeepers of Portland so successful in evading the law."

The failure, then, of prohibition in Maine is not due to the law itself, but to the open, lawless and unconstitutional use, yes, abuse, of this law by the executive and judicial departments of the State, incited thereto by party and personal ends, and encouraged therein by a tolerant, long-suffering and unfaithful people.

Portland, Me.

THE FAMILY

BE PATIENT

O heart of mine, be patient!
Some glad day,
With all life's puzzling problems
Solved for aye,
With all its storms and doubtings
Cleared away,
With all its little disappointments past —
It shall be thine to understand at last.

Be patient; some sweet day
The anxious care,
The fears and trials, and the
Hidden snare,
The grief that comes upon thee
Unaware —
Shall with the fleeting years be laid aside,
And thou shalt then be fully satisfied.

Be patient; keep thy life-work
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot, whate'er it be, is
Wisely planned;
Whate'er its mysteries, God holds the key;
Thou well canst trust Him, and bide patiently.

— *Presbyterian Messenger.*

Thoughts for the Thoughtful

Far better in its place the lowliest bird
Should sing aright to Him the lowliest song,
Than that a seraph strayed should take the word
And sing His glory wrong.

— *Jean Ingelow.*

* * *

There is no winter necessarily in the sky, though snow covers the earth. The sky is always ready to answer our moods. We can see summer there or winter. — *Thoreau.*

* * *

All true Christians must be like Noah's ark that was pitched within and without. They must have a holy inside and a holy outside, their profession and practice must agree together. — *John Mason.*

* * *

Put your passions to death. They will rise up if they can; they have terrible tap-roots, and you will never pull them all up; but your determination must be to destroy them. You may have to do it openly. I have known men who have had to lose all their character to win their souls. It is a solemn process. There are downright damnable things in most men who call themselves Christians, and they are cherishing them. Bring them out and put them to death. — *H. W. Webb-Peploe.*

* * *

Don't lose Courage! Spirit brave
Carry with you to the grave.

Don't lose Time in vain distress!
Work, not worry, brings success.

Don't lose Hope! who lets her stray
Goes forlornly all the way.

Don't lose Patience, come what will!
Patience ofttimes outruns skill.

Don't lose Gladness! every hour
Blooms for you some happy flower.

Though be foiled your dearest plan,
Don't lose Faith in God and man!

— *Selected.*

* * *

The constant wash of the sea of life undermines the cliffs and wastes the coasts. The tear and wear of external occupations is ever acting upon our religious life. Travelers tell us that the constant rubbing of the sand on Egyptian hieroglyphs removes every trace of color, and even effaces the deep-cut characters from basalt rocks. So the unceasing attrition of multitudinous trifles will take all the bloom off your religion, and efface the name of the King cut on the tables of your hearts, if you do not counteract them by constant, earnest effort. Our devotion, our faith, our love, are only preserved by being constantly renewed. — *Alexander Maclaren, D. D.*

* * *

The block of stone awaits the sculptor's chisel. When you look at it, you think only of the stone; when the sculptor is done, you think only of the expressed thought. The stone loses a few chips, but gains a great idea. Things are well spared when for them we get God's thoughts. Quarries are welcome to the untouched stone, palaces seek stone that stands for ideas. Israel chipped and shaped in Babylon stood for more than Israel untouched amid the mountains of Judah. A man without ideas is organized dirt, vitalized mud; a man burdened with things is a beast of burden. A man shaped by the Almighty, cut and trimmed till the idea alone is seen, has just begun to live. Life takes on meaning as it witnesses for God. — *Rev. O. P. Gifford, D. D.*

* * *

"Good evening," said one lady to another, as they met upon the crossing of a narrow alley that cut through the block.

"Good evening," was the reply in a startled tone. "I beg your pardon; I did not see you at first. I was looking at the beautiful view at the end of this alley, and wondering that I had never noticed it before."

The first friend turned and caught a glimpse of green bluffs and shapely trees showing fair against the sunset sky.

"It *is* beautiful!" she exclaimed. "Strange that I never saw it before. This is *our* alley."

"We seldom know what is at the end of our alley," was the smiling response; and the two parted and passed on.

True enough. We neither look for lovely views, nor expect to find them, through these narrow ways between barns and coal-houses, with nothing to brighten the back-door aspect. They have to do with the drudgeries of life altogether; but they are necessary, and they have an outlet into cleaner spaces, while the blue sky roofs them over.

Let us not consider the most uninviting alleyway hopelessly forlorn, till we see what is beyond it; and let us not miss the view that may be at the end of our own. That which lieth nearest is not always seen. — JULIA H. JOHNSTON, in "Bright Threads."

MR. BAGBY'S BACK

SARAH BIERCE SCARBOROUGH.

"HE'S ben doin' it agen."

Sallie Nunn tripped into the Home kitchen and ostentatiously whispered the information into Mrs. Hussey's ear.

"He hain't, after I've told him so many times he just couldn't!"

Mrs. Hussey dropped her big apron in a chair and hastened upstairs to verify the truth of Sally's report.

She could hardly believe it, but in the back corner room on the second iron bedstead was a wrinkle in the counterpane and an indentation of the thin mattress of more recent date than six o'clock in the morning. She scanned the pillows, and was forced to acknowledge that Sally would never dare leave the small affairs slinking down so disreputably. No; even Sally, careless as she was, would have set them stiffly erect.

Mrs. Hussey was matron of the old men's wing of the Quaga County Home for the Aged and Infirm. She prided herself that as far as rigid neatness and absolute cleanliness were concerned that institution was a credit to the county. Not a speck of dirt would a visitor discern from the polished floor of the front hall to the remotest corner of a bedroom. The beds, too, were immaculate.

"I should be ashamed to keep the county's bedrooms worse than I would my own," she had often asserted; and when the Governor of the State had accompanied the Lady Board of Managers in a totally unexpected tour of inspection of this institution, they pronounced it, unreservedly, a model for the State. The ladies were especially warm in their commendations, and wondered in a chorus how she kept up such a state of general tidiness.

To Mrs. Judge Fenton, the most approachable of the Lady Board, she confided the secret: "Things never could be in such 'apple-pie' order if 'twa'n't that I don't let them muss up the beds after they're made up."

Mrs. Fenton informed her colleagues, and they, whose servants saw to it that their chambers were kept in an irreproachable condition, readily agreed that it was a rule that should be enforced. Mrs. Hussey had enforced it. At least, she had attempted to do so; but there were times when she discovered, or thought she discovered, that some one of her aged charges had surreptitiously obtained a nap upon those places of rest dedicated to night alone.

This was one of them. As she stood in the room a footstep approached the door and a wrinkled face peered in. She turned upon the owner with severity.

"Elisha Bagby, I was sure it was you. You've been on that bed agen."

"I forgot, just for a minit, Mrs. Hussey," the old man humbly apologized, nervously wiping his forehead with his red handkerchief. "You see, I hain't been here long enough to remember all the rules, and it comes kinder hard, and when my back gives out I'm li'ble to do jest's Nancy — Mrs. Bagby — allers had me to."

Mrs. Hussey contracted her brows. The backs and limbs of her charges occasioned her a great deal of trouble, and Mr. Bagby's had been a special grievance.

"But, backs or no backs, the beds can't be mussed up. There's chairs to set on an' benches to lay on if you must. What would the Governor and the Lady Board say if they should see that bed now?" She pounced upon the pillows and worried them into place.

"Yes, yes," he humbly assented, as he shuffled out. "I'm sorry, Mrs. Hussey, I'll try not to forgit."

He did not say that he thought that his old hands had smoothed the counterpane correctly and laid the pillows back neatly after his lapse. He did not think, either, that it would help matters to tell her that the few stolen moments had wonderfully eased the ache that usually seized him in the middle of the forenoon. But he did wonder, as he went patiently out to the back yard and sought the most comfortable of the benches, if he would always have to rest there, now that Nancy — Mrs. Bagby — had gone away; he never said "died." He groaned unconsciously as he doubled up his stiffened limbs to fit the short seat beneath him.

"What is the matter, Mr. Bagby?"

The question came from over the hedge which separated the Home grounds from the lawn of Judge Fenton. A sober child

of ten stood looking at him pityingly. Lida Fenton, as the daughter of the president of the Ladies' Board, took a great interest in the inmates of the Home.

"My papa is going to be an old man some day, and so I like old men," she would observe with quaint gravity when asked the reason for her special interest.

But Mr. Bagby, the latest comer, had received her closest attention. She remembered him well when only six months before he was living happily with his aged wife in his own home next her father's country place. And when she had found him bereft of wife, and of home as well through unexpected property claimants, her interest had increased. Hardly a day passed thereafter when Lida did not seek him for a few words of consolation bestowed in her own odd fashion.

"That you, Miss Lida?" The old man struggled up painfully from his cramped position. "Nothin' new's the matter, my dear — jest my back."

"Yes," she gravely nodded. "Your back is an old one, I know. Most old folks have them, I s'pose. My pa isn't old yet. Don't you do anything for it? P'r'aps camphor would help it, or drops — nurse uses them when I've toothache. I s'pose drops wouldn't do, though?" anxiously interrogative.

"I'm afraid not, Miss Lida. Nancy — Mrs. Bagby — never used drops — jest oak bark. It's wonderfully strengthen', only terribly stainin' stuff, Mrs. Hussey says. Mrs. Hussey's a nice woman, an she hates to have things stained up."

"My ma's nice too, but she don't care how things are stained if it cures you," Lida replied, confidently.

"Mrs. Hussey ain't a — ma," he answered, hesitatingly; adding, with unconscious pathos: "She's jest — a — matron."

"Isn't the Home nice?" she asked, quickly.

"Nice? Oh, yes, it's jest's nice — awful nice — and Mrs. Hussey's nice, an' she likes things kept nice, too. That's all. It's good to have a home fixed up for you when you're old and hain't got one. But you see 'tain't exactly like a home that an old man's had fer nigh sixty years where he could have his oak bark and could lop down on the bed when his back got full of aches an' pains, an' nothin' else'd help it."

Lida's brow wrinkled in momentary perplexity. Then she nodded brightly.

"Yes, I understand. I like that word. Can't you 'lop down' there?"

"Oh, no; leastwise you hadn't orter. You see, Mrs. Hussey likes to have things kept nice, and an old man that's all alone can't fix a bed over so's it don't show. I've tried it," he finished plaintively, "but she allers knows."

"My pa couldn't either, I know," she replied, consolingly. "But we both like to 'lop down.' It can't be backs, though, with us," she mused. "I expect it's just because we like to."

"The doctor says your back's all right when you don't know's you've got one," he answered, assuringly.

Lida indulged in a few experimental contortions before she replied.

"Mine must be," she said at length with a satisfied tone. Then she added, after a moment of sober contemplation of the old man, "I hope my pa will never have one."

"I hope so, too, dearie," said he cheerily; then a little sadly: "I hope he'll allers have his own home if he does. There, ain't that your dinner bell?" as a silvery call rang out.

"Yes, I must go. Good-by. But I shall not forget your back," she called back as she moved off sedately.

That evening as Judge Fenton adjusted the rod of his Morris chair she stood watching him critically, hands thoughtfully clasped behind her.

"Papa," she abruptly broke out, "it would be very, very hard to want to lie down and only have a lawn bench to lie on, wouldn't it?"

"I think it would," he replied with a shrug, as he luxuriously stretched himself upon his favorite chair.

"Or just have one of mamma's Chippendale chairs to sit on?" she continued meditatively, nodding in the direction of the drawing-room.

"Ask your mamma if she would choose them for comfort." There was a twinkle in his eye as he glanced at his wife on the couch opposite. There had been a difference of opinion between them on the subject of the utility of these same chairs.

"Would you, mamma?" persisted Lida, dropping herself upon the hassock between the two. "Specially if you had a back, I mean. We haven't backs." She drew herself up to a stiff, bolt-upright position on her seat.

"Why, what is the child getting at?" Mrs. Fenton drew the silken cover over her shoulders and looked amused.

"I can't imagine." The Judge lowered his paper and viewed the odd little figure in its uncompromising posture.

"Backs like old Mr. Bagby at the Home," pursued Lida, gravely unconscious of their amusement. "A back with aches and pains in it that don't come out unless he can lie down."

"Well, what's to prevent old Mr. Bagby from lying down if his back aches?" said the Judge, turning back to his paper.

"I think it must be very hard," Lida continued, absorbed in her reflections. "I believe — I almost know" — suddenly relaxing her muscles and collapsing into a heap as she snuggled down against her father's knee — "I'm sure I'd have a back, too, if there weren't any nice lounges and the beds were too nice to — to — 'lop down' on," with a remembrance of Mr. Bagby's fascinating expression.

"Lida, child, where did you ever hear that?" Mrs. Fenton spoke with some asperity. Lida's language had been carefully cultivated.

"Mr. Bagby says it. Why, isn't 'lop down' nice? I think it's — it's so — meaning," hesitating how properly to express her appreciation. "You would have thought so, too, papa, if you had seen him trying to fix himself comfort'bly on the Home bench over the hedge."

"Lida, do you mean that Mr. Bagby has been complaining to you, a child?" Mrs. Fenton sat up to ask with stern dignity.

"Oh, no, mamma," Lida hastened to say. "He does not complain one bit. He says it is nice at the Home — just awful nice, that was what he said. I s'pose he meant very nice; though, maybe" — she paused before she went on with innocent precision — "maybe it did seem awful nice to his back. It's only his old back. He feels as though he must lie down sometimes, and when he does Mrs. Hussey always knows it, just like Nurse Ann, I s'pose," with a sympathetic sigh, "and I expect Mrs. Hussey might talk — unpleasantly, like Nurse Ann too, only I expect Mr. Bagby can't take such talk just as I can. It makes me feel very sorry, though. I" — her voice trembled — "I do hope when my papa gets so old he'll never have to sit up — all day long — especially if — if — he — has a back." She broke down in sobs.

"The ridiculous child!"

Mrs. Fenton rose from her couch, but she did not laugh as her eyes met her husband's. He leaned over Lida and drew her up to him.

"Don't you worry about me, puss," he said, with hearty comfort.

"And, Lida, child, let your mamma worry about Mr. Bagby and his back," added her mother, soothingly.

The next morning Mr. Bagby sought the benches again after his breakfast. If he had consulted his comfort he would have stayed in his room and "lopped down" on the bed, but that was not to be thought of after the reprimand of the previous day. Lida was right. He could not take unpleasant talk quite as she could. It was cool outside. After an hour or so he bethought himself that he might be more comfortable with his "comforter" around his neck. As he passed in to get it he caught sight of men carrying furniture to the freight elevator from the waiting van outside. He instinctively put his hand to his back as he thought of toiling up the flight. He slowly crept up, stopping now and then to rest. He entered his room at last with weary step and half-closed eyes. Then his foot struck something. He reached out his hand as he raised his tired lids. He could not believe it. Right at the foot of his own bed stood a blue denim-covered couch.

He pushed back his outgrown spectacles and bent over it. A thrill of pleasure ran through his frame. It was a mistake, he knew. It was meant for Mrs. Hussey's room, doubtless; but he could "lop down" on it a moment. There were no covers to tell the tale.

"Covered with overall stuff just like the old one at home," he murmured, patting it lovingly as he sat down upon it.

It was so soft. He stretched himself at length upon it. He lay and felt his quivering old muscles gently relax. Oh, if he could only rest awhile there! He might almost forget for a few moments that he was alone in the world, that Nancy had "gone away," and the old home was no more. He could imagine himself back in the old kitchen with his wife. He heard her say, as she had said for years, "Rest yourself on the lounge, father." Nobody would ever say it again, he thought, sadly and drowsily. Then he drifted off into sleep.

He was suddenly aroused by voices at

the door. Mrs. Hussey was talking volubly.

"I'm real glad, Mrs. Fenton. You don't know what a sight of trouble it's goin' to save me. Things must be kept nice, and it's tryin' to get it done. Mr. Bagby, now, 'd keep forgettin' an' keep mussin' up his bed. I must say, you don't know what a load it's goin' to take off me now you and the Judge 've given lounges for 'em. Why, I 'most guess Mr. Bagby won't know what to do with his back."

"I'm afraid," returned another voice — Mrs. Fenton's — "that from our standpoints we are too apt to forget that these are old people with all of old people's aches and pains."

"Yes," added the Judge's hearty tones; "but it is Lida who has made us remember. They must thank her. She sees her pa in every old man."

The door was pushed open and the two stood by the lounge. Mr. Bagby was wide awake as another voice sounded in his ear.

"How is your back now, Mr. Bagby?" questioned Lida with anxious interest, as he opened his eyes.

"The Lord bless you, child!" He arose with astonishing agility. His trembling hand from force of habit sought the weak spot. He straightened slowly his old bent form until he stood erect. Then he beamed down upon her in delighted surprise. "Why, Miss Lida, I a'most b'lieve I hain't any back, a'ready."

She gave a sigh of satisfaction and a nod of perfect comprehension as she squeezed her father's hand. Then with a least bit furtive glance at her mother she whispered the assurance: —

"And you can 'lop down' now just whenever you want to."

Danby, N. Y.

LIFE'S BEST WORK

MRS. M. A. HOLT.

IT is a difficult matter to tell just when and where we do our best work — the work that is the most acceptable to God, and which extends the farthest out into the world. We are apt to think that it is done when we are well and strong and all our mental faculties in keeping with our physical being; and sometimes we believe that the work which is performed with the most exactness and painstaking care is the grandest and most enduring. This may or may not be true, for it is not always painstaking that perfects and makes the work of the most value to the world.

We are slow to learn that the task performed at great disadvantage is often the best and truest work of life. The hand may be feeble, and soul and body wearied, and yet the deed be of infinite value to the world. The low "God bless you" spoken by pallid lips when the pulse is slow and life's lamp flickers faintly in its socket, may be as full of sweetness and inspiration as though falling as a benediction from eloquent voices that ring out with blessing, prayer and praise.

The cup of cold water loses none of its purity and sweetness when pressed to parched lips by a trembling hand, and it may be of more real worth than the princely gift of the philanthropist. Some of the world's best work has been performed in the gloom of poverty and pain, and the sweetest music often comes from broken harpstrings. It is true that sometimes life's best work is done when the pulse is strong and the soul is not burdened by physical hindrances, but oftener it is accomplished when the sun has passed its noonday mark, and the shadows begin to lengthen on the plain.

Whenever and wherever the toiler meets the Master "face to face" there the best work of life is done, for it is the sacred nearness to Him that makes the effort glorious and crowned with power. Blessed is the one who walks constantly with God, for his life's best work is done all along the way.

New Berlin, N. Y.

"NOT GUILTY"

REV. ROBERT McINTYRE, D. D.

Quoth the young parson's much better half:
"You always are reading theology, dear,
And if you keep at it much longer, I fear
You will preach like an old epitaph,
You will look like a patriarch's staff.
Lay it by, and assist, husband mine,
In our household, to make the sun shine;
Let us learn how to love and to laugh."
Then he answered: "This book I have here" —
In his eye a suspicion of chaff —
"No theology holds. You missed it this time.
It shows not a trace of that science sublime,
'Tis a sermon by Doctor Giraffe."

Chicago, Ill.

Bits of Fun

—— "People don't die very often here, do they?" inquired the smart New Yorker. "No, only once," replied the Philadelphian. And there was an intense silence. — *Philadelphia Record.*

—— "I see that they have put a sounding board at the back of the minister's pulpit," said Baron; "what do you suppose that's for?"

Egbert replied: "Why, it's to throw out the sound."

"Gracious," said Baron, "if you throw out the sound there wouldn't be anything left to the sermon." — *Boston Traveler.*

—— In the Rhetoric Class. — "Miss Kerbiff, in the sentence, 'Daniel Webster stood there like a great oak tree,' point out the idea the author was trying to convey. In what respect could Daniel Webster be said to resemble a 'great oak tree'?" "Well, he may have been rooted to the spot." — *Chicago Tribune.*

GIRLS WANTED

IT was only the other day that I heard a worried mother say: "Oh, dear! I do wish that girls would be girls again!"

"Why, what do you mean?" I asked.

"Well," she replied, "it does seem to me that so many of our girls nowadays are rather boyish and mannish, and it is bad enough to have to put up with the 'new woman,' without having any 'new girls,' with all their scorn of some of the things that give to girlhood its greatest charm. My daughters act as if the ordinary duties of home life, such as sweeping and dusting and washing dishes and making home neat and clean and sweet, were beneath the notice of a 'progressive' girl, and that it is 'narrowing' to engage in occupations of that kind. Not one of them has any desire to become a good housewife, and they think it mere narrowing drudgery to perform the household tasks that must be performed by some one if the house is to be made a neat, clean, attractive and restful place for their father and brothers. Don't you think that too many girls have that feeling?"

"I am afraid so."

"Well, now, the other day I met a company of 'progressive' girls out on their 'bikes,' as they call them, and every girl had a boy's cap on the back of her head, and several of them wore trousers and mannish looking jackets and men's collars and neckties, and they were wheeling along at a neck-breaking pace, trying to make 'a record' for the 'bike club' of which they were members. Of course there was no harm in it, and I suppose that I am very 'narrow' and 'old-fashioned,' but I watched them out of sight with a distinct pain in my heart and a longing for the old-fashioned, quiet, modest and womanly girl who was willing to relegate boys' clothing and boys' manners to boys. I'm behind the age, am I not?

"Oh, they do say so. The 'modern' girl does not hesitate to say things of that sort to her parents. Respect for her elders has, in many cases, taken flight along with the girl's modesty. She does not hesitate to set her father and mother right a dozen times a day. I heard a girl tell her father the other day that he was not 'up to date,' because he said that it hurt him to have her do a great many things that she did. He said, as I often say, that he longed to see a generation of real girls again."

A good many of us have that feeling. We would like to see a generation of real, modest, womanly girls who have no desire to ape boys in dress or manners. We would like to have a generation of girls who would feel that in all this "progressive" age there is no crown a woman can wear more honorable and beautiful than the crown of a pure, modest and noble womanhood, spent in discharging the ordinary, humble duties of home life. When we hear young girls and young women talking about the "limited sphere" of the old-fashioned girl, we feel like quoting this verse for their profit: —

"They talk about a woman's sphere,
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper'd yes or no,
There's not a life, or death, or birth,
That has a feather's weight of worth,
Without a woman in it."

— *Our Young People.*

HOSPITALITY

AS a guest one should be pleased and appreciative of whatever kindnesses are shown; above all things, one should conform to the ways of the house, avoid unpunctuality at meals, be present at family prayers, and as far as possible refrain from giving trouble. The ideal guest effaces himself at times, is not always lying like a helpless burden on the hands of his host, but has a sufficiency of resources at hand to provide a part of the time for his own entertainment.

A young lady or gentleman is careful to keep in order the pretty room assigned to the guest. A hostess is sometimes annoyed, and not without reason, by the gross carelessness of those who occupy the chamber of peace which she has lovingly adorned for their reception. My friend, whose precious toilet service of Royal Worcester was chipped by the heedlessness of a brilliant young theologue who behaved like a vandal in his destructive manner of using furniture and books, sat down and cried when she had speeded away her complacent guest. Be careful of articles lent to you for your enjoyment. As a rule, a lady refrains from offers of service. If there is but one maid, or if there is none, she quietly takes care of her room, makes her bed, and relieves her hostess of labor on her personal account.

At the allotted time for the conclusion of a visit the judicious guest says "Good-by," and she does not forget on her return to her home to send a graceful note of acknowledgment, the sooner the better, again ex-

pressing her gratitude for the pleasant time she has had, and stating that she is, after a pleasant journey, safe among her people once more. — MARGARET E. SANGSTER, in "Life on High Levels."

BOYS AND GIRLS

WHAT DO THEY SAY?

"Oh, what do you think the angels say?"
Said the children up in heaven.
"There's a dear little girl coming home to-day,
She's almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of pearl,
Open them wide for this dear little girl,"
Said the children up in heaven.

"Far on the earth, do you hear them weep?"
Said the children up in heaven.
"For the dear little girl has gone to sleep,
The shadows fall, and the night clouds sweep
O'er the earth we used to live in.
But we'll go and open the gates of pearl.
Oh, why do they weep for the little girl?"
Said the children up in heaven.

"God wanted her here where His little ones meet,"
Said the children up in heaven.
"She shall play with us in the golden street,
She had grown too fair, she had grown too sweet,
For the earth we used to live in;
She needed the sunshine, this dear little girl,
That glids this side of the gates of pearl,"
Said the children up in heaven.

"Fly with her quickly, O angels dear!"
Said the children up in heaven.
"See! She is coming! Look there! Look there!
At the jasper light on her sunny hair
Where the veiling clouds are riven.
Oh, hush! hush! hush! The swift wings furl,
For the King Himself at the gates of pearl
Is taking her hand, dear tired little girl,
And leading her into heaven!"

— *Unidentified.*

THE LITTLE RED APPLE

IT was a little red-cheeked country apple, and it lay right on top of the barrelful of Northern Spies that had just come from grandma's.

"O mamma," said Clover, "did you ever see such a pretty apple? It is so smooth and red and shiny! And that little red spot there looks just like a cunning little dimple. I'm going to take it to school for lunch."

Imagine the little apple's consternation! From the topmost branch of a gnarled old orchard tree to a city school was quite a change, and it began to wish that its education had not been so sadly neglected. Why, it had never been to school in all its life before, and the little apple rolled uneasily in Clover's basket, and vainly tried to hide its blushes in the folds of her snowy napkin.

No, it had never been to school before, and if the truth were known, neither the little red apple nor Clover had the slightest idea it would ever go again. But it did, or there wouldn't be any story. Just draw your chairs a little closer, and I will tell you all about it.

You know Clover's seat-mate, Marguerite Watson, was ever so sweet a little girl, but she had one wee, wee fault, as all little girls have. If anything went wrong she would pout, and the worst of it was, no one knew what she was pouting about until long afterward.

When Clover reached school that morning Marguerite was pouting, and at recess time she had not yet concluded to make up. Clover had intended to divide the little red apple with Marguerite, but she felt a bit resentful by that time, too, and had made up her mind to eat every speck of it herself, even to the seeds, of which they both were so fond. She had already set her two front teeth in the apple's dimple when, looking back, she saw Marguerite sitting in the deserted school-room, with two tears rolling off her precious pug nose right on the long column of figures she was trying to add.

If there was one thing above another that melted Clover's heart it was to see any one cry. She smoothed the tiny dents out of the apple's dimple, and rushing back to her friend and putting her arms about her, pressed the little red apple into her unwilling hands. It still took some time to induce Marguerite to make up, and by that time school was called, and all must sit still, and the little red apple could not be eaten. At noon Marguerite hurried home, the apple snugly hidden in her jacket pocket. At the gate she met Teddy Brown with Nip and Tuck, her pet kittens, in his arms. He had just rescued them from the big maple, where they had been treed by a savage dog. Marguerite felt so grateful to Teddy that when he ran away the little red apple was nestling in his hand.

"My, but it's a beauty!" thought Teddy, turning it over and over, never looking where he was going, till the first thing he knew he tumbled over a little German girl, and gave her small toes such a direful stepping upon that she cried out with the pain. Teddy apologized profusely, like the little gentleman he was, and to prove that he did indeed feel sorry, why, he gave her the little red apple.

Gretchen drew her mouth up from where it had tumbled down at the corners, and walked along in a placid frame of mind until she spied, just ahead of her at the corner, Tim the bootblack. Tim never failed to jerk the two long braids of flaxen hair that hung down to Gretchen's short waist, and inquire the price of sauerkraut per yard.

Now Gretchen had decidedly practical ideas, and was of a mercantile turn of mind. She held the apple firmly but temptingly in her hand, and advanced upon Tim boldly: "If you pull my hair not, and say sauerkraut no more, I gif you dis."

Under ordinary circumstances Tim would either have snatched the apple and run or spurned the offer with sneering contempt. But a policeman was at the time crossing the street, and beside, the little red apple just fitted into his needs. His chum, a newsboy, had been hurt the day before by a falling brick at a fire, and Tim was intending to pay him a call at the hospital, and wanted to take him some little remembrance, for Tim really had a kind heart under his rough exterior, and loved his newsboy chum devotedly. But luck had gone against him all day. The weather was fine, the streets dry, and nobody wanted a "shine."

So the bargain was struck, and be it said to the credit of Tim's code of honor, faithfully kept. The little red apple was again snuggled away in a pocket, this time in such a dirty, ragged one, with all sorts of strange companions; and it never got out until it lay on the spotless stand-cloth at the head of Bobby's bed.

Now Bobby wasn't very sick. His arm was sprained, but otherwise he was just as well as ever, and took a lively interest in all his surroundings. The little boy in the next cot was not so fortunate, however. He had been sick a long, long time, and wasn't any better, he told Bobby wistfully. And now they had taken him into the next ward, and the nurse told Bobby that he must die.

Bobby lay quite still, and when the nurse wasn't looking he drew the sheet up over his face and cried. Bobby was ashamed to have any one see him cry. Only girls had a right to cry, he thought; it was cowardly when boys did. Why, he never whimpered when the doctor set his arm, though it made him awfully faint and white. By and by he asked the nurse if she would take the little red apple in to Johnnie, and tell him Bobby sent it. Then he felt better.

When the doctor came to see Johnnie that afternoon the little red apple lay within reach of his hand on the white coverlet. The doctor was always kind and gentle, but every one noticed that when he spoke to Johnnie his voice was always softer, and sometimes there were tears in his eyes. Perhaps he was thinking of the little boy he had loved and lost years before. And Johnnie loved the doctor better than any one else in the world, for he had no friends outside the hospital.

"Doctor," said Johnnie, "I could hardly wait till you came today, for I've got such a pretty red apple for you."

When the doctor saw how pleased Johnnie looked he knew it would make him very happy indeed if he accepted the gift. So he thanked his little patient in his own kind way, and again the little red apple was in a pocket — a nice warm, furry one in the doctor's overcoat.

"Clover," said the doctor that evening to his little girl, "there's a lovely little apple in my overcoat pocket out in the hall. Little Johnnie at the hospital gave it to me, but I think it would suit your small mouth better than mine."

"Why, papa," said Clover, coming back with her eyes very wide open and the little red apple in her chubby fist, "this is one of grandma's apples, and I took it to school with me this morning and gave it to Marguerite. It truly is!" she insisted, as both her father and mother smiled incredulously. "Don't you remember the apple's dimple, mamma? And here is where I put my two front teeth through when Marguerite pouted. See?"

Now Clover's two front teeth were very crooked indeed, and made a very funny little print. So when mamma looked at the little tooth-prints she knew so well, she said she guessed Clover was right, but it was very queer.

And that is how it came about that the little red apple went to school again. And this time, I am sorry to say, was its last, for Marguerite and Clover ate up every speck, even to the seeds. Perhaps it was just as well, as its mind had become so confused by its numerous owners and strange adventures that it wouldn't have learned anything, anyway. — S. ISADORE MINER, in *Youth's Companion*.

OUR BOOK TABLE

Philippian Studies. Lessons in Faith and Love from St. Paul's Epistle to the Philippians. By H. C. G. Moule, D. D. A. C. Armstrong & Son: New York. Price, $1.50.

The distinguished author says in the preface to this volume that "the whole aim is towards edification." Those who are familiar with his other books will gratefully appreciate the appearance of this spiritual exposition of that remarkable Epistle of Paul. Some one has said with much truth that in the Apostle's letter to the church at Philippi he reveals the very heart of Christ. This book will inspire holier living in those who read it, and ministers will find on every page suggestions that will be very helpful in the making of sermons. It is none the less helpful to any soul "hungering and thirsting after righteousness."

The Upanishads. Parts I and II. Translated and edited by Rt. Hon. F. Max Müller. The Christian Literature Co.: New York. Price, $2.50.

This is one of the famous series of the "Sacred Books of the East," in which twenty-four volumes have been reduced to twelve, and the price, $65.50, reduced to $30, with the complete text of the edition of the Clarendon Press, Oxford, England, verbatim and unabridged, translated by various Oriental scholars, and edited by Professor F. Max Müller. Apart from the interest which the sacred books of all religions possess in the eyes of the theologian, and, more particularly, of the missionary, to whom an accurate knowledge of them is as indispensable as a knowledge of the enemy's country is to a general, these works have of late assumed a new importance, as viewed in the character of ancient historical documents. In every country where sacred books have been preserved, whether by oral tradition or by writing, they are the oldest records, and mark the beginning of what may be called documentary, in opposition to purely traditional, history. This being the case, it was but natural that the attention of the historian should of late have been more strongly attracted by these sacred books, as likely to afford most valuable information, not only on the religion, but also on the moral sentiments, the social institutions, the legal maxims, of some of the most important nations of antiquity.

Scientific Aspects of Christian Evidences. By G. Frederick Wright, D. D., LL. D. Illustrated. D. Appleton & Company: New York. Price, $1.50.

This volume is an elaboration of the Lowell Institute Lectures delivered in Boston in 1896, which were favorably received by the public. The subjects treated in the author's luminous style are: "Limits of Scientific Thought," "The Paradoxes of Science," "God and Nature," "Darwinism and Design," "Mediate Miracles," "Beyond Reasonable Doubt," "Newly Discovered External Evidences of Christianity," "The Testimony of Textual Criticism," "Internal Evidences of the Early Date of the Four Gospels," "Positive Results of the Cumulative Evidence."

Christianity and the Progress of Man. A Study of Contemporary Evolution as Illustrated by Modern Missions. By Prof. W. Douglas MacKenzie. Fleming H. Revell Company: New York and Chicago. Price, $1.25.

This book consists of ten chapters in which an attempt is made to set forth the various means through which the Christian missionaries are affecting the life of the race. Two matters are kept constantly in view: first, that practically the whole race is now within the reach of the Christian Church; and secondly, that wherever the church, through its missionaries, touches heathendom, progress at once begins in all directions. In the concluding chapter the difficult problem of what is meant by the "progress of man" is discussed and the relation of Christianity to the various elements of progress is described. The means which the missionaries employ for reaching the heathen and the effects produced are studied one by one. The volume is rich in illustrative matter drawn from almost every missionary field and contains copious references to the most valuable literature on the subject. Each chapter is suggestive and thoughtful.

Alaska, its Neglected Past, its Brilliant Future. By Busbrod Washington James, A. M., M. D. Sunshine Publishing Co.: Philadelphia. Price, $1.50.

This book contains much to both interest and entertain the public, who are now attracted by everything pertaining to Alaska and the gold fields of the Upper Yukon River. The author's observations in Alaska are written in an interesting style, and their truthfulness to nature makes them valuable for the information they contain, many of the descriptions being written on the spot. Any one who will read this book will note how heartily and justly he has studied every phase of the advancement of the Territory. The international law concerning the Bering Sea and Seal Fishery question, the boundary question, and other items of legislation, are fully and carefully treated in the work. The volume is illustrated with recent maps and plates of this section of the country.

Sermons on the International Sunday School Lessons for 1898. By the Monday Club. The Pilgrim Press: Boston.

This is the twenty-third volume in the series of yearly sermons on the Sunday-school Lessons. Those who are familiar with previous volumes will only need to be informed of the publication of this number of the series. The work, on the whole, is carefully and critically done. Those who make the most exhaustive preparation of the weekly lessons can scarcely afford to be without this book.

Lewis Elmore, the Crusader. By Faye Huntington. James B. Dunn: New York. Price, 25 cents.

The Parsonage Secret. By Annette L. Noble, Author of "Queen Home in Rugby Court." James B Dunn: New York. Price, 25 cents.

Both these stories are for boys and girls, the first especially interesting to members of the L. T. L., and the second an inspiring tale which appeared as a serial in the *Temperance Advocate*.

The Century Illustrated Monthly Magazine. Vol. LIV. New Series, Vol. XXXII. May, 1897, to October, 1897. The Century Co.: New York.

The bound numbers of this magazine make a very interesting and attractive volume. Much of the best that is written today is first published in this excellent monthly. A bound volume is, therefore, a small library in itself.

The Rock of the Lion. By Mollie Elliot Seawell. Harper & Brothers: New York. Price, $1.50.

The period of this story for boys is from 1779–1783, and the hero is an American midshipman, who has served under Paul Jones; but he is a prisoner-of-war, and the incidents are connected with the British navy, especially with the tremendous struggle for the Rock of Gibraltar. Archie Baskerville is the orphan son of a gentleman who had migrated to America on account of a quarrel with his father, Lord Bellingham. When the boy lands in England he goes to his grandfather's country house in Yorkshire. The old lord is attracted by him and welcomes him as heir; but Archie is loyal to his own country, and his ambition is to be the captain of an American man-of-war. He is seized by a press-gang and taken on board the "Royal George," flagship of Admiral Kempenfelt; and before the mistake is discovered the vessel is under way to join in convoying a provision fleet sent to the relief of Gibraltar. On reaching Gibraltar he is handed over to the commander of the beleaguered garrison, Sir George Eliot, and spends several months there before he is able to get beyond the Spanish lines, and eventually, after many adventures, to reach Paris. Here he meets Benjamin Franklin and his old commander, Paul Jones, and is living with the latter when the news of the surrender of Cornwallis arrives. The war with the colonies being over, he crosses to England and again resists his grandfather's entreaties that he will abandon his country. Boys will be fascinated by this stirring tale of the sea.

John Leighton, Jr. A Novel. By Katrina Trask. Harper & Brothers: New York. Price, $1.25.

The two great factors of life, religion and love, are treated in this volume. John Leighton, Sr., is a successful merchant and pillar of the Presbyterian Church. His young wife has died in childbirth, after spending the last months of her life in solitary anticipation of the event, and in longing that her child may not be "born to damnation." These prenatal influences operate in the child, who also inherits his father's determined will. After school and college days and two years spent in Berlin, he returns home to enter a lawyer's office. Meanwhile he has become an agnostic, still wishing to believe in a divine origin of the world, but unable to subscribe to the Westminster Catechism. The father is horrified; the son cannot yield, and they separate. John, Jr., is without a cent, and after failing to find the employment he desires has the grit to take anything he can get, and gradually mounts the ladder. The divorce question is handled firmly in this story, in which the author sounds a new note.

Souvenir History of the New England Southern Conference. Vol. I—New Bedford District. Compiled and Edited by Rev. Rennetts C. Miller, of Nantasket, Mass. Price, cloth, $1.25.

This volume of over 300 pages contains an historical sketch of each church on the district, and of the various Conference organizations. Rev. M. J. Talbot, D. D., furnishes a valuable historical sketch of the Conference. Rev. W. V. Morrison, D. D., gives a delightful sketch of Cottage City Camp-meeting, in which he tells of the conversion of Gen. U. S. Grant in 1874. The articles on East Greenwich Academy and the Fall River and Providence Deaconess Homes are also worthy of special mention. The histories of the churches are illustrated with half-tone cuts of the church edifices, parsonages, pastors, pastors' wives, Epworth League presidents, Sunday-school superintendents, and prominent laymen. There are also pictures and biographical sketches of the superannuates, pictures of many prominent Methodist ministers formerly members of the Conference, and pictures of a large number of the deceased members of the Conference—over 400 illustrations in the work. The volume shows a great amount of painstaking labor and thought, that ought to commend it to all the friends of the Conference.

Magazines

—There are several contributions of marked significance and importance in the January *Contemporary Review* "The com-

"Pure and Sure."
Cleveland's
BAKING POWDER.

"Pure and Sure."
Cleveland's
BAKING POWDER.

"Pure and Sure."
Cleveland's
BAKING POWDER.

"Pure and Sure."
Cleveland's
BAKING POWDER.

ing of the Slav," by Dr. George Washburn, is an indication and a prophecy of world-wide interest. "The Jewish Workman," "The Fall of the Roman Empire and its Lessons for Us," and "Priest or Prophet?" are papers that suggest a volume that might be written in each instance. "How Joseph Arch was Driven from the State Church," by W. T. Stead, is of special interest to all Non-conformist readers. (Leonard Scott Publication Company: New York.)

— The *Atlantic Monthly* for February is promptly at hand, and is an attractive and interesting number. The first paper is by John Jay Chapman upon "The Capture of Government by Commercialism." Thomas Wentworth Higginson writes "On the Outskirts of Public Life." An important contribution is made by John Stephens Durham upon "The Labor Unions and the Negro." Russell Sturgis defines "The True Education of an Architect." The short stories and serials are of a high order. (Houghton, Mifflin & Company: Boston.)

— "The Partition of China" is one of the many excellent contributions in the *Nineteenth Century* for January which will be most eagerly read because of its special pertinency. Other popular articles are: "The Childhood and School Days of Byron," "A Walk through Deserted London," and "Is the Liberal Party in Collapse?" It is a very fine issue. (Leonard Scott Publication Company: New York.)

— *Harper's* for February opens with a first paper by the late George Du Maurier upon "Social Pictorial Satire." The richly illustrated contribution upon Stuttgart, "The Modern City," is one of the leading attractions of this number. "The Duc d' Aumale and the Condé Museum," by Henri Bouchot, presents eight fine illustrations, from a mural painting by Luc Olivier Merson in the Château of Chantilly, and from documents in the Museum. The "Editor's Study" and "Editor's Drawer" provide pertinent and forceful discussions on current topics. (Harper & Brothers: New York.)

— The leading contribution in *Scribner's* for February, profusely illustrated, is "The Police Control of a Great Election," by Avery D. Andrews, police commissioner of New York city. Capt. A. T. Mahan, U. S. N., writes upon "The Naval Campaign of 1776 on Lake Champlain," which is also finely illustrated. Henry Cabot Lodge begins a series of papers upon "The Story of Revolution," which will continue through the year. There is the usual good variety of poetry and fiction. (Charles Scribner's Sons: New York.)

— The *Arena* for February presents many striking topics, among which are: "The Corporations against the People," by B. O. Flower; "Secret Societies and the State," by J. M. Foster; "An Important Phase of Gutter Journalism: Faking," by J. B. Montgomery-McGovern; "Notes on the Theological Development of a Child," by Fanny D. Bergen; and "A Government Rat," a story by Zoe Anderson Norris. (The Arena Company: Boston.)

What to Eat and Not Have Indigestion

Two articles by **Mrs. S. T. Rorer,** the first of which is in the FEBRUARY number of the

LADIES' HOME JOURNAL

To be followed by the following series:

When Unexpected Company Surprises You
The Best Food for a Growing Boy
Fruits as Foods and Fruits as Poisons
The Right Food for Different Men
Food for Bloodless Girls
The Table for Stout and Thin Women
School Luncheons for Children
Carving and Serving of Meats and Game

Mrs. Rorer writes for no magazine but the Journal

A New Form of Personalities

The old style of portraying famous people through a "sketch" or "biography" is to be modernized in THE LADIES' HOME JOURNAL during 1898. Five of the most prominent Americans have been chosen for the departure: President McKinley, Mrs. Cleveland, Mark Twain, Joseph Jefferson, and Thomas A. Edison. Each will have a special article, which will consist of about fifteen or twenty fresh, unpublished stories and anecdotes strung together, each anecdote showing some characteristic trait or presenting a different side of the subject.

MANY OTHER NEW FEATURES FOR 1898. $1.00 PER YEAR

For 25 cents we will send The Ladies' Home Journal on trial for three months

ALSO, a handsome illustrated booklet containing our Prospectus for 1898, with portraits of famous writers and small reproductions of some of the illustrations that are to appear in the Journal in future numbers.

The Curtis Publishing Company, Philadelphia

THE SUNDAY SCHOOL

First Quarter Lesson VII

SUNDAY, FEBRUARY 13, 1898.

MATT. 9: 9-17.

REV. W. O. HOLWAY, D. D., U. S. N.

THE CALL OF MATTHEW.

I Preliminary

1. GOLDEN TEXT: *Follow me.* — Matt. 9: 9.

2. DATE: A. D. 28, autumn.

3. PLACE: Capernaum.

4. PARALLEL NARRATIVES: Mark [2: 13-22; Luke 5: 27-39.

5. HOME READINGS: *Monday* — Matt. 9: 9-17. *Tuesday* — Luke 19: 1-10. *Wednesday* — Mark 1: 14-20. *Thursday* — Luke 7: 29 35. *Friday* — Luke 7: 36-50. *Saturday* — Luke 15: 1-10. *Sunday* — 1 Peter 2: 1-10.

II Introductory

Shortly after the healing of the helpless paralytic in Capernaum, our Lord, passing by the customs, or tax, office, saw Matthew the publican, and called him to follow Him. Abandoning his duties and position, he forthwith rose and joined the band of the disciples. At a farewell feast given at his house and numerously attended by his old friends among the "publicans and sinners," Jesus "sat at meat" — a proceeding most scandalous in the eyes of the scrupulous Pharisees. At this period they were jealously, angrily, watching Him. His daring independence in matters of established custom, His lofty personal claims, His astounding miracles, His spreading fame, were a menace to their leadership of the nation which was not to be mistaken. Evidently if He went on in His present career unchecked, the system of the rabbis would go down. Hence at every step He was followed by foes ready to criticise, and if possible to construe some act or word of His as a basis for a formal charge against Him. At this feast, their sneer at His vulgarity in eating with sinners, on being reported to Him, drew the significant reply, "They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners, to repentance." They also inspired the disciples of John to raise the question of fasting. The Baptist exceeded the Pharisee in the austerity of his abstinence, and his disciples were accustomed to fast — a practice which they especially observed now that John was in prison. Why did not Christ's followers also fast, the Pharisees urged, if they professed to be religious? Jesus Himself replied for them: So long as He, the bridegroom, was with them, these "sons of the bride-chamber" could not, in the nature of things, fast. Their time for fasting would come later — when the Bridegroom should be taken away from them. Further, John's plan was to restore the old, but Christ's plan was to create the new. To try to patch the worn-out garments of the old faith with the new, firm fabric of the Gospel, would result only in making a worse rent than before. To pour the fermenting wine of the new kingdom into the dry, unyielding wine-skins of the old, could only result in shattering the old forms and wasting the precious wine. New [molds] must be used for new doctrines.

III Expository

9. As Jesus passed forth (R.V., "passed by") **from thence** — from the house where He had healed the paralytic (see preceding verses). According to Mark He went to the seashore of the Lake, attended by a large multitude. **Saw a man named** (R. V., "called") **Matthew.** — In Mark and Luke he is called Levi, which was probably his name before conversion. "Matthew" means "the gift of God;" the same as the Greek "Theodore." **Sitting.** — Dr. Thomson notes that even nowadays all sorts of work people in Palestine, even carpenters and washerwomen, sit at their work. **At the receipt of custom** (R. V., "at the place of toll"). — He was a publican, or tax collector, and was busy at his work when Jesus called him. He probably collected "taxes on fish, or duties on the merchandise which passed along the great roads to Jerusalem, Tyre and Damascus. The Romans taxed heavily almost everything, every tree, every house, every column, all property" (Peloubet). **Follow me** — a summons to immediate attendance and discipleship. Undoubtedly he was prepared for this call by a previous acquaintance with Jesus. **Arose and followed him** — literally, and with all that was implied by the act — the abandonment of his worldly business, etc. He doubtless took time, as soon as possible, to settle his accounts with his superior officer, and resign his post. The choice of an apostle from the execrated and proscribed class of the publicans was a new source of irritation to the Pharisees on the one hand, and, on the other, a new illustration of the truth that He came to save the lost.

Our word "publican" comes from the Latin *publicani*, those who gathered the *publicum*, or public state revenue. Roman knights were usually at the head of this work, but farmed out the collection of the taxes to under officers, who, in the New Testament, are termed publicans. These were usually "the lowest and worst class of the native population, since no others would assume a task so hateful. They were required to pay over to their superiors the exorbitant sum fixed by the law, and depended for their profit on what they could make by fraud and extortion. They overcharged, brought false charges of smuggling to extort hush-money, seized upon property in case of dispute and held it until their levy was paid, forbade the farmer to reap his standing crops until they had wrung from him all that his penury could produce. They were universally feared, hated, and despised throughout the empire, but nowhere more than in Palestine. The Jews not only accounted all payment of tribute to a foreign and heathen government as a national degradation, but also the servitude which compelled such payment as a condition dishonoring to God; hence the publicans were in their eyes not only odious as tax-collectors, but yet more hateful as traitors to their nation, and apostates from their religious faith. The Talmud classes them with thieves and assassins, and regards their repentance as impossible. No money known to have come from them was received for religious uses. They were classed with sinners, with harlots, with heathen in public estimation, and probably in their actual and customary companionships (Matt. 9: 11; 11: 19; 18: 17; 21: 31, 32)" (Abbott, quoted by Peloubet).

10. Sat at meat in the house — at a banquet given by Matthew in his own house to Jesus and the disciples, probably some months after his call. **Many publicans and sinners came and sat down.** — "Sinners," according to Geikie, "was a name given indiscriminately to usurers, gamblers, thieves, publicans, shepherds, and sellers of fruit grown in the Sabbath years," including many, therefore, who were only ceremonially guilty. This class of the disreputable and excommunicated was very numerous, and Matthew had invited them in large numbers. "They were many, and they followed Him." Jesus mingled freely with sinners, and yet was "separate from sinners." He accepted invitations to dine from Pharisee and publican alike, but He carried to the feasts the teachings of His kingdom, and never for one moment forgot His high mission.

Caste] was utterly disallowed: [Before the great Teacher, all men, as such, were recognised as equally sons of the Heavenly Father. Accustomed from infancy to take this for granted, we cannot realize the magnitude of the gift this new principle inaugurated, or its astounding novelty. A Brahman who should proclaim it in India, and illustrate the social enfranchisement he taught by raising a despised Pariah to his intimate intercourse and friendship, would be the only counterpart we can imagine at this day (Geikie).

11. When the Pharisees saw it. — They were not present at the feast as guests; but they watched His movements and knew with what sort of company He reclined at Matthew's house. The rigid exclusiveness and legal sanctity of the Pharisee kept him aloof from all contact with sinners. **Why eateth your Master?** etc. — Why does He mingle with them socially? Why does He *vulgarize* Himself?

12. When Jesus heard. — The perplexed disciples probably told him. **They that be whole** — well, strong (as the Pharisees deemed themselves to be, though they were not). **Need not** (R. V., "have no need of") **a physician** — an office which our Lord came to fulfil towards diseased souls. **But they that are sick.** — The publicans and sinners notoriously belonged to this class. "A truism on the physical side of things; but, for that very reason, of the greatest possible significance in its application to the moral side of things. It was the complete explanation and the unanswerable vindication of our Saviour's conduct in going into the society of the moral waifs of the population. He went, not as a boon companion, but as a physician. This is the philosophy in a nutshell, of all home and foreign missions" (Morison).

13. Learn what that (R. V., "this") **meaneth.** — The quotation is from Hosea 6: 6. **I will have** (R. V., "I desire") **mercy** — "deeds of kindness to those in need, pity and help for the sinful" (Peloubet). **And not sacrifice** — "the external forms of religion, without the heart and the deeds they signify" (Peloubet). **For I am not come** (R. V., "I came not") **to call the righteous, but sinners** — those convinced of their sin and need, and not the self-righteous. **To repentance** — omitted in R. V., both here and in Mark, but retained in Luke.

14. Then came (R. V., "come") **to him the disciples of John.** — They apparently interviewed Him at this feast, according to Mark's account. **Why do we and the Pharisees fast oft?** — This feast day was, very likely, a fast day for John's disciples and the Pharisees. The latter had added many private weekly fasts to the single one prescribed by Moses on the Day of Atonement (a Thursday and Monday fast to commemorate Moses' ascent and descent from Sinai, for example); and the disciples of the ascetic John, who emphasized the severe discipline of the older dispensation, were Pharisaic, almost, in their fasts and prayers. The Pharisees and John's disciples make common cause in their complaint that Jesus feasted while they fasted. Further, John was in prison, and Jesus, instead of sorrowing and fasting, was feasting with publicans and sinners — a double offense to their sense of propriety. **Thy disciples fast not?** — In those days to be excessively religious meant to be excessively formal and self-denying, to multiply fasts and prayers, repeat texts, perform ablutions, etc. But here was Jesus departing from all these time-honored conceptions, enjoining no fasts, imposing no burdens. They naturally felt perplexed and aggrieved. How little the religionists of Christ's day understood His mission, and how many erroneous views are held about it even now!

15. Can the children (R. V., "the sons") **of the bride-chamber mourn?** — In His

reply Jesus does not touch the question of fasting in itself, but defends the behavior of His disciples on two grounds — His presence with them, and "the gladder temper of the Gospel." John was in prison; He was free. John's disciples might naturally fast, but why His disciples? Further, John had called Jesus the bridegroom (John 3: 29), and His stay on earth was therefore a season of nuptial festivity. His disciples were the "sons" — companions, nearest friends, groomsmen. Nothing was more joyous than a Jewish wedding. Should the groomsmen mourn and fast? The days will come — regarded as the first intimation given by Christ of His violent death, though not probably so understood by His hearers at the time. "How sublime," says Alford, "and peaceful is this early announcement by our Lord of the bitter passage before Him!" Shall be taken. — The original word, used by each of the synoptists, and occurring nowhere else in the New Testament, refers, according to Farrar, to a violent termination of His career; according to Morison, to His crucifixion — "shall have been lifted up away." Shall they fast (R. V., "will they fast") — not an injunction, but a prediction. When occasion comes for fasting, they will fast.

Christ Himself prescribed no set fasts, and none were observed by the apostolic church. But occasional fasts were observed throughout the Old-Testament history by the Jews (1 Sam. 7: 6; Neh. 1: 4; Joel 2: 12. Comp. Isa. 58: 3-6), and in the New-Testament history both by Christ and His apostles (Matt. 4: 2; Acts 13: 2, 3; 14: 23). Reading Christ's declaration in the light of this history, the plain inference from it appears to be this: Fasting is the expression of mourning; while Christ was with His disciples in the body, there was no occasion for mourning or fasting, so when the soul is conscious of His spiritual presence, when the Bridegroom is with the children of the bride-chamber, they cannot be made to fast in reality and truth; but whenever Christ has withdrawn from the soul, whenever times of darkness hide, or experiences of sin banish Him from the soul, or the strong need of a clearer sense of His presence overcomes the desire for food, or a failure in His work indicates a lack of His presence and power (Matt. 17: 21), then there will be fasting. In other words, fasting is Christian only when it is the natural expression of a Christian experience (Abbott).

16. **No man putteth a piece of new cloth** (R. V., "of undressed cloth") **unto** (R. V., "upon") **an old garment.** — To patch an old garment with unfulled (unshrunken) cloth would result only in the new cloth tearing out and enlarging the rent. "What is antiquated cannot be patched up with what is fresh. The worn-out system of fasting for fasting's sake, cannot be patched up with a piece from the new, fresh, complete Gospel" (Schaff).

17. **New wine into old bottles** (R. V., "wine-skins"). — Wine was commonly kept in goat-skins, the body of the animal having been drawn out of the skin through the opening of the neck, and the feet tied up. When new, these would expand with the fermentation of the grape juice with which they were filled; when old and dry, they would not endure the pressure. **The wine runneth out** (R. V., "is spilled") **and the bottles** (R. V., "the skins") **perish.** — Not simply the wine is lost, but also the skins. The living principle of the Gospel, poured into the dry, unelastic ceremonials of the old dispensation, would simply shatter them. The result would be "neither a blameless Jew, nor a faithful Christian" (Alford); both would be spoiled. **New wine into new bottles** (R. V., "fresh wine-skins"). — This expresses the principle. Christ did not come to restore, but to re-create. His new doctrine would clothe itself with new forms suited to its expansive spirit. "The first figure (that of the old and new cloth) seems adapted to meet the perplexities of John's disciples; the last applies to the subsequent dangers besetting the apostles. Judaistic Christianity died; form and spirit were destroyed; but the freedom of the Gospel for which Paul contended remained" (Schaff). A lesson, too, may be learned here of the folly of trying to mold a fresh religious experience after some antiquated, though venerated, model.

IV. Illustrative

Loch Katrine, embowered among the highlands of Scotland, a poem in water, immortalized in story and song till it seems almost transfigured with a glory beyond its natural beauty and charm, is yet the source of the water supply of the city of Glasgow, flowing down among the homes of the poor, cleansing the filth from the streets, bringing refreshment, cheer, comfort, cleanliness, and health everywhere. So to every one who has the living water — and all the more if it is possessed amid wealth, culture, education, talent — is given the privilege of sending the living water in copious streams to the heathen, to the poor, to the sinful, to all who are in need (Peloubet).

Holding Up Christ

A gentleman was visiting a friend who was an ardent admirer and lover of Mr. Spurgeon, and was continually extolling him as a preacher. "I have never heard him," said the visitor, "but next Sunday I will go and see whether he deserves the praise you so liberally bestow upon him." So he went to the tabernacle, and on his return from the morning service, his host met him with the eager question: "Well, what do you think of him?" "Nothing," was the reply. Then, seeing the look of astonishment and sorrow on his friend's face, he said again: "No, nothing." But his eyes filled with tears of joy as he added: "All I can think of is the preacher's Saviour!"

No finer eulogy than this could be passed upon any man's preaching. — *Exchange.*

Horse and Man

An honest man should be honest with his body. The owner of a horse is usually particular to know that sweet and properly cured hay and clean oats and corn are furnished for his feed. The owner would be considered as lacking in judgment and common humanity if he fed his horse drugs or narcotics. They would rob the horse of his power and health.

The horse has the advantage of a simple diet, with selected food elements that are well known to furnish him the greatest amount of energy and preserve him in prime condition, while the owner, in many cases, partakes of some properly selected food at his meals, but adds coffee, possibly three times a day.

If the owner has proven by daily experience that he can digest coffee and that it does not detract from his health in any manner, it would be admissible for him to continue its use, even although it furnishes no food value, but is simply a stimulant and narcotic.

If however he have rheumatism, which comes from a disorganized liver, or constipation, which frequently comes a disarranged nervous system combined with stomach and liver trouble, or if the heart palpitates unpleasantly or runs down low in its beats, he may conclude that the cause of it all is the drug which we know of under the name of coffee, doing an insidious work, that, if continued, will certainly shorten his days.

In order to determine whether or no coffee is the cause of the difficulty, it could be abandoned for a time and Postum Cereal Food Coffee used in its place. This kind of experiment has proved the salvation of many men and women in America today.

Postum is the only Cereal Coffee yet discovered, with a coffee taste, that is pure and free from low grade coffee or other drugs.

All Are Agreed

"Where all are agreed the chance is a strong one," is an old maxim. Just at present all furniture dealers are agreed that a rise in the price of furniture is inevitable within six months. Perhaps this fact will prompt our readers to improve the very unusual offer made in another column of this paper by the Paine Furniture Co. Such a sideboard as they offer at $25 has never been equaled.

IVORY SOAP

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99 44/100 per cent PURE

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Connecting with its own line of large and magnificent Ocean Steamers,

specially adapted for passenger business — carrying to that country an immense amount of Supplies and Equipment for the miners, as well as furnishing them Transportation for themselves and their goods, and establishing TRADING STATIONS at different points. An opportunity is offered any person, be they of small or large means, to buy shares of stock in this company and participate in the

ENORMOUS DIVIDENDS

sure to be earned within the next 12 months.

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THE PROBLEM OF THE COUNTRY CHURCH

A COUNTRY PASTOR.

WE notice that the country church is a "living issue" at present, because it seems to be dying. Paradoxical as this is, it but reaffirms the fact that we are prone to neglect reform until a crisis it reached, and conditions say imperatively, "Reform or die."

Many able articles have been written on this subject and many remedies offered, but still we drift. This article expresses the views of a young pastor on a country charge in Maine.

First, we would seek the causes of the decline, and the first given is their depletion by removals. It is no doubt true that the churches in rural districts lose many valuable members by removal to other places, but it is also true that many persons remain in the country village and on the farms. Despite the cry that smaller families are being produced today than our forefathers reared, after some observation we decide that, however small other crops may be, the American *farmer* always raises a large crop of boys and girls. In farming communities families are rare which contain fewer than three junior members. In our village of about four hundred inhabitants we often have fifty young people in our Sunday night service, and our sister church has a large attendance at the same time.

On the last appointment not a house could be seen from the door of the church. Standing on the church steps, looking north, south, east or west, pine woods everywhere meet the vision. But come into the service on a Sunday evening in December. As you take your seat there is the sound of stamping and many voices; the doors open, and in come five, ten, fifteen, twenty, thirty young men and young women. The organist takes her place, a number is announced, and twenty of the thirty take singing books from their pockets and join heartily in the singing — but not one of them all is a Christian. Twenty-five years ago this church was a thriving one, having a large membership, but today it numbers only about thirty-five, and is one of the expiring churches. But it is not dying for lack of material with which to build it up. "Depletion by removals" is not a sufficient reason for the slow paralysis of country churches, for the young people are many in the rural districts.

From our point of view, the "poverty of the farmer" is not a reason for the decline of rural churches. We believe that, with all the improvements in implements, if farming does not pay as well today as a half-century ago, it is because the same amount of sweat and good judgment are not expended. It is doubtless true that, in New England, farming has not been largely profitable during the last few years. The West has taken the cattle market from us; the tariff being removed from wool made its production unprofitable; potatoes glutted the market by an enormous crop, and were practically worthless; and year before last the apple supply was so large as to put prices below the line of profit. But in these same years have not *most* industries been unprofitable? Strikes, failures, shut-downs and cut-downs have been constant all through the nation, and others have suffered more than the farmer. Add to this, that milk, butter, and cheese have been constantly in demand at a fair price; that hay has been salable; that while potatoes were worthless, poultry and eggs brought fair returns; and though apples were not worth the picking, small fruits found ready sale; and, to cap the whole, that potatoes now bring a dollar a bushel and apples about three dollars a barrel, it is plain to the writer, if to no one else, that the farmer in Maine *need* not be poor; and coupling observation with my theory, he *is* not poor. We do not believe that the decline of the country churches of Maine is due to the lack of financial ability to support them.

But our country churches are dying, and what are the causes?

First, taking an outside cause, we believe that the multiplication of social and secret societies is one reason for the decline. These organizations are now taking their turn as a fad by which men and women are trying to soothe their troublesome consciences; and as they become absorbed in these the church is neglected. We hear again and again, "Masonry is good enough for me;" or, "If I live up to the principles of Odd Fellowship I shall be all right here and hereafter." Now, as a man cannot devote himself to two lines of work at the same time, the organization of a social or secret society in a country village means the diversion of interest, time, thought and money from the church. And the country church is not alone in this affliction, for many small, cold prayer-meetings in city churches would become suddenly large and enthusiastic if the secret orders and clubs were to be dissolved.

But this is an outside hindrance. The cause of all causes is within the church itself, where all its greatest foes have ever been. The dying of the country church is caused by the dying of spirituality in the hearts of its members. A church of fifty members will barely furnish a dozen to the prayer-meeting. The few faithful ones become discouraged and faithless; the pastor must do most of the work at the services, with the result that interest lags, the Sabbath-school is neglected, congregations dwindle, and the church dies.

One of the results of this spiritual death is the financial difficulty. Notice that this is a *result* of spiritual death, not a *cause*. Many of these dying churches represent sufficient property to pay their preacher seven hundred dollars, while the man congratulates himself if he receives all his salary when set at four hundred, and obtains three-fourths of this by way of suppers and sociables which work further detriment to the spirituality of the church.

The third cause is pastoral. With the small salaries paid by these churches they cannot have scholarly men, or men specially gifted as preachers and pastors, and they are used as drill camps for raw recruits, and as hospitals and retreats for the aged — where the beginner in theology may practice the art of preaching and experiment on human nature, where the sick or weary may recover and rest without giving up work, and where those who have given their lives to the service may have a place to labor in their last days. Consequently the churches suffer from the inexperience, disability, or inability of the pastor.

Now let us seek the remedy. The reverse of death is life, and life is the only cure for death. The remedy for spiritual death is spiritual life. First of all, these dying churches need a baptism of the Holy Spirit which is a baptism of life. If the faithful ones in these churches were to be endued with the Holy Spirit, the faith, courage and labor which would follow would astonish the country round, and soon envelop it in revival flame. Secret orders are a hindrance to the church, but these quickly fall before it when it is endued with the power of God. And there is no such thing as financial stringency in a Spirit-filled church.

But how the people are to be fitted to receive Him is the real problem before us, for He does not come to any but those who seek Him. Here I plead for a little reform in our beloved Methodism. However it is in the cities, the country churches appreciate the presence of the presiding elder. It is true that the larger churches having talented men do not care especially to hear the presiding elder preach. Beside this, the presiding elder being in constant correspondence with the pastors, two quarterly conferences in the year are sufficient for all needs, it being conceded that the third is only a piece of red tape at best. This is my suggestion, most humbly offered: That the presiding elder be chosen with special reference to his abilities for revival work, and that he be not bound by so arbitrary a string of red tape, but given liberty to assist the pastors of the weaker churches by special services, "home camp-meetings," and such definitely spiritual help. While the larger places are blessed by the coming of successful evangelists, the most needy churches must do without or take the

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services of one who may finally do positive harm. It is religious work which these dying ones need, and such a readjustment as this would bring it to them.

With this system, this raising of the presiding eldership to the tenth power, many of the churches which now rebel against paying the claim of that official would give gladly, knowing it to be for the cause of home missions. There is here and there a special district evangelist, but he is still another cog in the machinery which may be made unnecessary. Churches specially helped would aid largely in paying the presiding elder's claim and lift the burden from others.

Is this a wild theory, brethren? Is not power being expended in running machinery which could be applied to doing the work? Something should be done, and that speedily.

Finally, we believe that some method of increasing our home missionary fund should be applied. With a stronger class of men in the parsonages of these dying churches, many of them would be redeemed without other aids, and these men can only be employed by an enlargement of this fund for the support of preachers on the poorer (so called) charges. "And what of the present incumbents?" Oh, "the Lord will provide."

HOME MISSION NOTES

— There are twenty-five students at present in attendance upon the Lucy Webb Hayes Training School at Washington, D. C. Practice work is a part of the training, and these young women, besides their studies and a certain amount of parish visiting, are carrying on five mission kindergartens, three industrial schools, and two Loyal Legion Bands.

— "Mother's Jewels" in the W. H. M. S. are the little children under ten years of age. The membership fee for a Jewel is ten cents yearly. A good woman in Ohio has secured 300 members of her Band and is faithfully training them in the grace of home missions. She has visited every home in the village in the pursuit of her Jewels, and is skillfully using these little ones to attract the parents to the house of God.

— A beautiful flag was sent to Alaska by Mrs. Clinton B. Fisk, to float over the Jesse Lee Home at Unalaska, under the care of the W. H. M. S. The flag was twelve by twenty feet, and the flag-staff, provided by the women of Tacoma, was eighty feet in length. May it yet wave over a redeemed land!

— Three deaconesses of the San Francisco Home, under the care of the W. H. M. S., were consecrated to the work by Bishop Newman at the last session of the Conference. The service was held on Sabbath afternoon, and was a time of unusual power and blessing.

— The New York Conference W. H. M. S. has contributed $100 to the prospective hospital at Unalaska, which has been laid so heavily upon the heart of Mrs. Beiler, secretary of the Bureau for Alaska in the W. H. M. S. There should be a quick response to a call for work so greatly needed as this.

— The superintendent of the San Francisco Home, Mrs. Ida H. Benson, is peculiarly fitted for her work. She is deeply interested in the sociological as well as the more distinctly spiritual phases of the service. Prison and rescue work, as well as the working-girl question, are much upon her mind and heart.

— Dr. Harwood, long time a devoted missionary among the Spanish Americans of New Mexico, is now vigorously engaged in promoting the establishment of the "Boys' Biblical and Industrial School" at Albuquerque, N. M. An appropriation was asked from the Missionary Committee, but could not be granted owing to the pressure upon the treasury. Some one proposed that the land desired be purchased, and that individuals be found to pledge payment for one acre at $35 per acre. The idea was a pleasing one, and Dr. Harwood says that now success is more than in sight, so far as the land is concerned. The problem of the buildings is not yet solved, but he has faith that a work so greatly needed will not be allowed to fail. Dr. and Mrs. Harwood have each given an acre of land in the name of Harwood Home, the excellent Industrial School for girls carried on by the W. H. M. S.

— The disposition to endow Deaconess Homes seems to be abroad. Within a short time three of the Homes connected with the W. H. M. S. have received gifts of money toward endowment. The Homes in Brooklyn, N. Y., Cleveland, O., and Baltimore, Md., have all been favored in this way. It is earnestly hoped that the contagion will spread.

— Mrs. S. F. Beiler, of Washington, D. C., who spent last summer in Alaska on behalf of the Woman's Home Missionary Society of our church, has been seriously ill since her return, but is now rapidly recovering. She has returned full of enthusiasm concerning the opportunities for work in that great land. The establishment of a hospital at Unalaska (where the Jesse Lee Home under the care of the W. H. M. S. is located) is strongly laid upon her heart, and even before she has begun to ask offerings in this behalf, they are being made! The Jesse Lee Home at Unalaska is doing a noble work for the Alaskan girls. Five of the older girls have been sent during the past year to Carlisle, Pa., where it is hoped they may be trained for work among their own people.

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All the articles in this pamphlet are taken from The Century Dictionary and Cyclopedia. We should be pleased to send a copy of the pamphlet to any one who will send us a dime or five two-cent stamps (the actual cost of the pamphlet to us).

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THE CONFERENCES

EAST MAINE CONFERENCE

Bucksport District

The holiday season is passed, and all things are settling down to their accustomed regularity. The preachers and their families were well remembered by their people at Christmas time. Presents both useful and ornamental were bestowed, thus increasing the mutual regard of each for the other, and making the bond of brotherhood all the firmer.

Ellsworth.— Jan. 2, 5 were baptized. The interest in Sunday-school and social services is on the increase, while a good degree of interest in all other departments of church work is manifest. A Junior League has been organized, and under the superintendency of the pastor's wife is doing excellent work among the children.

East Bluehill.— On Sunday, Jan. 2, the society and friends at this place worshiped for the first time in their new chapel, a building that has been purchased and changed over and fitted up very neatly since our last report from this place. The persistent and progressive work of this band of workers is commendable. Everything points toward a successful work along spiritual lines if the pastor's health continues to improve. During the early fall months Mr. Belcher has been very poorly, but we trust he is on the road to recovery now.

Sullivan.— On Monday evening, Jan. 10, the members and friends from West Sullivan greatly surprised their pastor and wife, and, after a pleasant evening passed in their home, left behind substantial tokens of their esteem to the amount of nearly $75. Such calls as this are highly appreciated, and we trust that other societies will follow their example. Try it, and see how you will encourage and cheer your pastor's heart.

Calais, Knight Memorial.— Five have been received into full membership and 4 on probation since our last report. Everything is moving well with this society. Pastor and people are toiling and praying for a gracious revival.

At "The Brook" the small debt that remained at the time the church was dedicated has been paid, and a good degree of interest is manifested in all departments of the work. Good congregations are present at all the services, and the Sunday-school, under the leadership of Rev. Marshal Bowles, a local preacher, is making good progress. Mr. Bowles is a valuable assistant to the pastor in the "City Church" as well as at this point.

Calais, First Church.— In the death of Mr. Alexander Milligan this church loses one of its older and valuable official members. For many years he has been interested in the welfare of Methodism, and by word and deed has shown his devotion to her interests. A large number feel his death keenly. Everything seems to be moving as well as can be expected in all departments of church work. Earnest toil is being put in, and we trust that the result will be the conversion of many souls.

South Robbinston and *Perry.*— The work on all parts of this charge is prospering. There is good attendance at all the services and good interest is manifested. Pastor and people are full of hope for the winter campaign. At North Perry, during a series of meetings recently held, five started in the way to heaven and are giving good evidence of their purpose to live for God. A new carpet has been put in the parsonage, greatly adding to the comfort and convenience of the occupants.

Wesley, Crawford and *Cooper.*— In our last report from this charge we neglected to mention the fact that up to that time three had started at Wesley, two at Crawford, and one at Cooper. These are doing well, and the interest is on the increase at all these points.

Pembroke.— Rev. E. S. Gahan, with his band of loyal workers, is still pushing the battle for the Lord on this charge, with occasional tokens of victory. If faithful presentation of the truth on the Sabbath, backed by earnest work during the week, will win, we shall know of a great victory here for the Lord ere the winter is past.

Eastport.— Now that the busy season in the factories is over, and many are out of employment, the Christian workers are putting forth earnest efforts to help the masses to find the Lord. We are glad to report that our church is in the forefront in this matter. The pastor, backed by his active workers, is hard at it. Recently one who had been for many years a backslider took herself out of the way by confessing her sins and renewing her covenant with the Lord. The pastor has been ably assisted in his extra work by neighboring pastors— a course we believe sure to bring the most satisfactory results in the end.

Lubec.— Here we find Rev. T. A. Hodgdon and his society pushing forward in the work. Two have recently been received into membership in the church, and there are others who will follow soon.

West Lubec.— The young people's society organized some time ago is doing a work helpful to the pastor, but there is need of greater earnestness in those who have been longer in the field. The pastor is hopeful of victory for the coming weeks and months.

Whiting.— It was a great relief to this place when the physicians declared the quarantine— because of diphtheria— off, and the people could go on as of yore with religious services. For eight weeks no service of any kind was held in the church; but after it was considered safe to begin services, it was manifest that the people were hungry for the Gospel and really appreciated their privileges more than ever.

At *East Machias*, the other part of this charge, as well as at this point, the work is going well. Rev. and Mrs A. B. Carter are held in high esteem for their works' sake.

Cutler.— The pastor's wife, who has been very sick, is improving quite rapidly. At present she is able to be about the house, but is not strong enough to assist any in the work of the church. The work is carefully looked after, and there are more hopeful indications than have been seen for a long time.

Machias.— The work still progresses at this point. Large audiences greet the pastor at every Sabbath service, and the midweek meetings are well attended and a lively interest is manifested. At Christmas time the retiring president of the Epworth League, Mr. G. H. Keniston, was the recipient of a fine Morris chair, in appreciation of his earnest and faithful labors in behalf of the League for the last few years. We question very much if there is a League in the State with the same number of members that has accomplised more along all lines than the chapter at Machias. Young people are being trained there who will make the strong and earnest members needed to take up the work that is laid down by the older ones.

Columbia Falls and *Indian River.*— We note the advancement made from time to time by the pastor and people of this charge. There are many and perplexing things for faithful workers, who have a desire to see God's cause prosper as it ought, to contend with on this field, yet we notice that His promise is just as fully met on this charge as elsewhere. The results of the extra meetings at this place in the autumn are manifest by an increased number in attendance on all the means of grace, perseverance on the part of those who started in the services, and a degree of interest in religious things that has not been manifested before.

Harrington.— Pastor and people are still hard at it, with some tokens to encourage them. We hear many words of commendation for the sermons that Mr. Rogers gives his people. But the earnest cry of both pastor and people is, "Revive Thy work, O Lord!" We believe it will be so.

Franklin — Under date of Jan. 6, the pastor writes: "Our meetings grow in numbers and in power. Our services yesterday afternoon and evening were most encouraging. The spiritual tide is rising; we are looking for large results."

West Tremont.— The work of the Lord prospers at this point. Five have recently started to be Christians, while others have expressed a desire to become such. Pastor and people are greatly encouraged.

South West Harbor.— Faithful work is being done on this charge, and there are many things to encourage the workers. The new home for the preacher will be ready for occupancy ere many months have passed. Although this is Mr. Piper's first year with this people, he has won a large place in their affections, and is beloved both by his own flock and those outside his church.

Gott's and *Black Island.*— On account of lack of work on stone in the last-named place, there are but few people on the island, while several are away from the former island for the winter, thus reducing the number of church attendants quite materially; but the work of the Lord is carefully looked after, and there are tokens of victory.

Swan's Island.— Rev. J. L. Pinkerton is in labors abundant and is encouraged at the prospect of victory. Earnest and persistent work is

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Stonington.— Under date of Jan. 3, the pastor writes: "Christmas is over and our entertainment is over, and we are all happy. We took over $200 and cleared $112.22, which is applied to debt ($80) and the rest to the pastor. We are now in the midst of the Week of Prayer and we pray for a special blessing and for souls. Had a blessed watch-night service." The work at this place seems quite encouraging, as many young persons have been brought into the church during the past few years.

South Deer Isle.— While at this point we have the older members of the Methodist Church who reside on this fair island, it is evident that they are all youthful in spirit and are up-to-date in every good work and word. A good degree of interest is manifested in all departments of church work. It bids fair to be one of the best years this society has known for a long time.

Bucksport.— Since the close of the gracious revival mentioned in our last report from this place, 28 have been baptized, 30 received on probation and 2 in full, and there are others who will follow very soon. The Junior League has been re-organized, with 30 members. The Sunday-school, under the efficient superintendent, Prof. F. C. Ball, has doubled its membership. The spiritual interest is excellent at the Seminary. Counting a few that came out in the Gale meetings, 35 have given good evidence of conversion thus far during the school year. The outlook for victory is encouraging all along the line. N.

MAINE CONFERENCE

Augusta District

Oakland and *Sidney.*— Rev. C. Purington has one parishioner, Mrs. Ellis, who is over 101 years old. She lives in the same house in which she was born. Things are moving as pleasantly as usual on the charge.

Solon.— Rev. E. T. Adams and wife have been assisting the pastor in special services. They were very much at home in Solon. A few have taken a stand for Christ. Two have joined in full, and two have withdrawn.

Bingham and *Mayfield.*— The Sunday-school at Bingham is continued through the winter. Class attendance averages about 12. One quite aged man has recently been converted and is an earnest worker. The union church, which is well worth $1,000, has been bought for less than $300. In the belfry there is a genuine "Paul Revere" bell. The pastor, Rev. W. T. Chapman, is abundant in labors. He has the care of two charges. His wife has suffered from a fall on the ice.

Madison.— Rev. F. C. Norcross' return for the fifth year has been requested. Dr. Carradine's labors last summer bore fruit. Up to Jan. 1 a score of souls have asked for prayers, and several more during the Week of Prayer. Congregations are large, and the class-meeting attendance averages 30. Rev. J. P. Roberts is superintendent of the Sunday-school. Sixteen dollars has already been raised for missions in the school. Two earnest young men were recently licensed as local preachers.

North Anson and *Embden.*— Rev. C. A. Laughton's return for the third year has been requested. Good congregations attend and enjoy his ministry. The presiding elder assisted in a few special services. The church was quickened.

Skowhegan.— Some of the items from the pastor's recent report are these: 23 received from probation, 6 by certificate, 3 dismissed. A home camp-meeting has recently been held. The congregations are large, the social meetings enthusiastic, and the Sunday-school is probably having the greatest prosperity in its history, under the superintendency of Mr. Brainard. Thirty are in the Home department, of which Mr. Paine is superintendent. At the sacrament of the Lord's Supper recently 133 were present. Mr. Packard, an exhorter, has superintended a rural Sunday-school during the warm season, with an average attendance of 39, and a good revival has followed his labors. Skowhegan is still on the up grade. A fine parlor clock and beautiful table linen were presented to the pastor and his wife at Christmas.

Fairfield.— The pastor, Rev. O. S. Pillsbury, held special services early in the fall, and later Dr. G. W. Wilson held pentecostal services. Holiness to the Lord was kept at the front. Some modern heresies were handled without gloves, the church received a conscious uplift, and some were reclaimed and converted. The preaching service is sometimes attended by as many as 200. The Sunday-school averages 70, and a Home department is doing well. The League devotional meetings average 40, and the class-meetings 25. There is another class at the Centre. Finances are in a prosperous condition. The pastor's return for the fourth year is desired. The small vestry has been put in fine condition.

Waterville.— A four days' meeting has been recently held. Rev. G. D. Lindsay was assisted by neighboring pastors and the presiding elder. The people came in large numbers, the church was enthused, and sinners asked for prayers. Feb. 6, Rev. Mr. Hemas and wife, of California, are to commence a three weeks' campaign. During the Conference year about 20 have joined by letter, besides those who have joined from probation. The pastor gave a pleasant reception to the Methodist students in Colby University, which they greatly enjoyed. The Sunday-school is flourishing, with a very efficient superintendent. The League meetings are throbbing with new life. Finances are in good condition. Prof. Hitchings has been elected superintendent of the public schools.

Augusta.— A very successful four days' meeting has just been held. There was preaching three times a day. The pastor issued a circular letter to the members of the church, laying the responsibility earnestly and kindly upon their hearts. On the first morning fifty came to a 9.30 service when the mercury was below zero. And that to hear a presiding elder! Pastors in the Kennebec Valley and Dr. Stackpole, of Auburn, assisted. Crowds came to the evening services. Among those who have taken a stand for Christ are several strong men, husbands and fathers. A good congregation was present Sunday morning, Jan. 23, notwithstanding that the hardest storm of the season was raging. I think I have never known more successful four days' meetings than these at Waterville and Augusta.

Hallowell.— The pastor was presented with a fine gold watch at Christmas time.

Monmouth.— A blessed revival is in progress at East Monmouth. Ten or more have already come out clear and strong. The pastor, Rev. M. E. King, is greatly encouraged.

Livermore.— Two Christmas entertainments were given— one at Livermore, the other at Hartford. Rev. and Mrs. Leech received from their people a dozen Rogers' best knives and forks, a print friendship quilt, a beautiful worsted album quilt, a silk sofa pillow, a purse of $10.90, and many smaller articles. Eighteen have started to serve God this year. A watch-meeting was held at Hartford. Jan. 11, the people gathered at the parsonage for their annual donation, and 55 sat down to dinner. In the afternoon a class-meeting was held, at which over fifty took part. Gifts of supplies and money amounted to about fifty dollars.

New Sharon, etc.— At Farmington Falls there has been a good revival interest. On Jan. 19 the South Franklin Sunday-school Conference was held here. The weather and sleighing were ideal, and the attendance was very large. A fine dinner was served to the visitors in the Congregational vestry. The presiding elder gave two addresses. In the evening the veteran superintendent of Maine, Hon. W. L. Daggett, of Strong, gave an address that was replete with information and suggestion. Rev. H. S. Ryder's friends on this part of the charge made him a present of a valuable fur coat. At New Sharon a course of lectures is in progress. At Mercer revival services will be held soon.

Watch-meetings were held in many places, and the Week of Prayer was generally observed. Your space would hardly furnish a report of all the Christmas festivals and presents.

Many pleasant things are said of ZION'S HERALD.

A. S. L.

Lewiston District

Park St. Church, Lewiston.— Since the churches went apart last May, more than twice the number of people attend Methodist services in Lewiston than attended during or before the era of consolidation. At the quarterly meeting in Park St., Jan. 16, the house was well filled. Extra meetings conducted by the pastor were in progress, and good results had already been secured. New books have been purchased for the Sunday-school library. Church finances are in a healthful condition, new families are being added to the congregation, and the outlook for the future is hopeful.

Hammond St. Church, Lewiston.— Under the pastorate of Rev. H. C. Wilson, this church has evidently entered upon a new era of prosperity. Forty-seven persons have been added to the membership. The preaching services have an average attendance of over two hundred, and the Sunday evening gospel service is fully as well attended. Nearly every Sunday evening sees one or more conversions. Upon the church property $600 have been expended, a hundred books have been added to the Sunday-school library, and a new piano has been purchased by the young people. Mr. Wilson's return was unanimously requested by the fourth quarterly conference.

Buckfield.— Joshua Hutchinson and wife, long time members of our church here, are, at this writing, very sick, and fears are entertained for them. Rev. R. A. Rich. the pastor, is holding gospel meetings nearly every evening in the week in the village, and at school-houses in neglected fields outside the village.

Rumford Falls and *Mexico.*— At the fourth quarterly conference, Jan. 14, Hon. Waldo Pettengill, chairman of the board of trustees, generously proposed to build a suitable house and donate it to the society for a parsonage without incumbrance, provided $1,500 are pledged before June 1, payable in three years, for the liquidation of the present indebtedness upon the church. His offer was gratefully accepted. The condition will, without any doubt, be promptly met, and so two ends be secured— a new parsonage and entire freedom from debt. The return of Rev. J. L. Hoyle, with salary increased to $1,000, was requested.

Mexico has been a part of Rumford Circuit since 1856, having had Methodist services continuously until 1894. In that year we discontinued preaching services for a few months. Free Baptist services were begun. During Rev. G. B. Hannaford's pastorate at Rumford Falls, at the request of our members at Mexico, preaching services were held by him every second Sunday afternoon. Rev. J. L. Hoyle, the present pastor, began to preach at Mexico, but was met by the protests of the Free Baptists, who claimed exclusive possession of Mexico. Their claim was disputed by the Methodists. An appeal was

A

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made by the Free Baptists to the executive committee of the Interdenominational Commission, who, to the surprise of our people, rendered decision advising a discontinuance of Methodist preaching services, but permitting our people to hold a class-meeting in Mexico for the benefit of our members there. Following this advice Mr. Hoyle ceased to preach at Mexico, but has held a class-meeting every Sunday afternoon at 2.30 in the Union Church. It is not often that class-meeting attendance is larger than class-meeting membership; but in this instance it is sevenfold larger than the membership, and perhaps two and a half times larger than the attendance upon the morning preaching service of the Free Baptists. Our people, aggrieved at the manifestly impractical and unjust decision of the committee, have appealed to the official board of our church at Rumford Falls, asking that the advice of the committee be honored by non-observance, and that Mr. Hoyle be permitted again to preach at Mexico to the large congregations that show preference for the Methodist Church by attending the Sunday afternoon class-meeting. Perhaps this is another instance where "Two are better than one."

Rev. J. L. Hoyle and wife received at Christmas a sterling silver water-set costing $55 from members and friends at Mexico; also a $35 tea service from the people of Rumford Falls.

Rumford Centre. — Rev. W. H. Congdon has bestowed faithful and patient labor upon this field during three years, strengthening the things that remain. During the year a fund of $1,000 has fallen to the Society, the income of which will aid in maintaining preaching. JUNIOR.

VERMONT CONFERENCE

St. Albans District

To the Preachers. — Brethren, are you wondering why something does not appear more frequently in the HERALD from your charge? Well, if you are, let me tell you that our altitude, here at Enosburgh Falls, is not high enough, neither is my vision strong enough, to take a view of the whole district territory, and tell with any degree of certainty what you are doing. I have been keeping my eyes and ears open so as to catch any news that may even be "on the wing," but the air does not seem to be burdened just now. Write, brethren, write! Write often, if it is only a line or two at a time.

Sheldon and *North Fairfield.* — The pastor writes: "God has been very gracious. We held nine weeks of revival work at different parts of the charge. One hundred souls have been at the altar seeking Christ; 75 of these were hopefully saved. Evangelist Johnson was with us two weeks. His methods were wise. He was very popular. The other weeks the Pentecostal Praying Band assisted. This is a newly formed band of laymen — Alba Sturgis, Wm. Wait, Herbert Marvin, and Arthur Marvin. They are wholly consecrated men, open to receive calls for revival work. They display rare fervor and common sense, are good singers, have special ability to reach and win souls. After working with us they received a call to Bridgeport, Burlington District, where God gave them 75 seekers. They have now calls on the Burlington and St. Albans Districts, more than they can fill. I can freely recommend them to our pastors. We have reorganized the charge into six classes, manned with good leaders, for sub-pastoral work. At *North Fairfield*, especially, the work abides. Many of the converts being heads of families, they erected the family altar at once. The work goes on, conviction resting heavily on the people, and more souls are coming to Jesus. Nine social meetings are held weekly on the charge. The Epworth League at Sheldon is to have a circulating library. Ten have subscribed for *Epworth Herald*."

West Berkshire. — One of the most remarkable revivals of the year, on the district, is that blessed work of grace that has been going on for weeks in this place, under the ministry of Rev. W. P. Stanley. The "spirit of grace and supplication" has been poured out abundantly upon the people, and fervent, persevering, united prayer characterizes the meetings, accompanied with faithful efforts of pastor and people. Up to Jan. 28 there have been over thirty conversions and about twenty additions to the church, while the interest is unabated and the work going on. Sunday, Jan. 16, 8 were baptized and received on probation.

East Elmore. — We learn with sorrow that death has recently entered the home of our brotner, the pastor of this people, Rev. N. A. Ross, plucking from the family tree a beautiful bud of promise. We extend the hand of hearty sympathy to the bereaved ones.

Montgomery. — Rev. Harvey Webster has been appointed by the presiding elder to take charge of this work for the balance of the Conference year. The people are pleased.

Essex Junction. — Since our last report we are informed that the new church has been beautified by the addition of a handsome quartered oak pulpit desk. Mr. Homer D. Drury was the donor. It was presented to the church as a memorial to his father and mother, Mr. and Mrs. J. K. Drury. The congregation was greatly surprised.

Richford. — Grippe is king. So it would seem, at least, from the almost universal prevalence of this persistent, troublesome malady. Among its latest victims, we learn, is Rev. P. A. Smith, our wide-awake pastor here. We hope in this case the grippe may soon be relaxed.

Personal. — A severe trial of faith and patience has come upon the family of our beloved presiding elder, in the serious illness of the wife and mother, who has been suffering greatly for over two weeks. We are glad to say that her case looks more hopeful at this writing, and we trust she may be graciously restored and raised up to her place in the circle of the home.

Zion's Herald.— The more we see the venerable HERALD since it donned its new form and dress, the more we admire its greatly improved appearance. In fact, everybody up this way does. The

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only delicacy I have in speaking for the ladies is, the HERALD now is not useful for the buttery as formerly. It deserves thousands of new readers.

CREAMER.

St. Johnsbury District

Derby. — The Sunday-school has recently been reorganized, with Miss Carrie Bates as superintendent. Rev. I. P. Chase, the efficient pastor, has a class of young people numbering more than twenty. The infant class is taught by Mrs. Chase. Pastor Chase has recently been to Irasburgh, Lowell, and other places, assisting in evangelistic meetings.

Newbury. — A very interesting series of services was held here on New Year's Eve. At 8.30 an excellent literary and musical program was rendered by our own young people, which was heartily appreciated by a large audience. This shows that people will attend and enjoy pure entertainments if only furnished. At 10.30, after a brief recess for sociability, Rev. W. H. White, the pastor, baptized 4 more of the converts. This was followed by religious addresses by the local pastors; then came a testimony and consecration meeting; and finally the congratulations of the New Year. Many declared that this was the pleasantest watch-night they had ever experienced.

Danville. — News, good news, most excellent news, comes from this parish. Rev. F. E. Currier, the beloved pastor, has been assisted in a series of revival meetings by Evangelist J. M. Buffum. As a result, 54 have been received on probation. This indicates a most remarkable work of grace for a town of this size. Seven have also been received by letter. At the fourth quarterly conference Mr. Currier had the gratification of being unanimously invited to return for the fifth year. This is a fine comment on the character of the work done in the preceding four years.

Missionary Debt. — Presiding Elder Hamilton writes that if the sum of $331 can be raised in addition to the amount apportioned to the several charges, the district will thus do its share toward the missionary debt. Mr. Hamilton offers to personally give one-thirtieth of the whole amount. Will not each of the brethren on the district take hold of the matter, and so help the secretaries get rid of this awful incubus of debt?

Island Pond. — January 1 was "red letter day" to the church at Island Pond. The ladies of the church furnished an elaborate bill of fare for dinner, and the church as a family broke bread together. Following this was a roll-call, while still seated at the table, which included the members and the prospective probationers. It reminded several of Christ's table talk to His disciples, in the upper room. The inclement weather prevented the aged and infirm from attending, but nearly one hundred braved the storm and reported a profitable time as the result. The responses were full of gratitude for the past and large with hope for the future. Several not present sent expressions of rich religious experience by letter. Testimonies were interspersed with song and prayer. The rest of the afternoon was spent in the church parlors, which the ladies had made attractive by decorations, in exchanging seasonable greetings, and in Christian fellowship. Some charter members of the society pronounced the occasion the most refreshing of any in the twenty-two years in the history of the church. The day following was religiously delightful. It opened with a pentecostal love-feast. Then came the reception of 25 probationers, 14 of whom were baptized. Others will be received on probation later. The pastor then addressed the class of probationers with helpful counsels on how to make the Christian life a success. Then came the fitting climax — the sacrament of the Lord's Supper. The presence of the Master was very manifest at His table, as a large number partook of the sacred emblems. The Sabbath previous 4 were received into full connection, 1 was baptized, and 1 received by letter. Rev. A. E. Atwater, the popular and successful pastor of this charge, is greatly endeared to his people, and it is no wonder that his return is desired for another year.

Newport. — Our church at this place is uniting with the Congregational Church in a series of revival meetings under the charge of the "Quaker Evangelist," J. W. Dean. The local paper speaks in high terms of this evangelist and of his success in the meetings now in progress.

Coventry. — Rev. I. P. Chase, of Derby, gave a very interesting lecture here the evening of Jan. 26 from the topic, "Driving Like Jehu."

Evansville. — Revival meetings are being conducted in our church here, the pastor, Rev. O. E. Newton, being his own evangelist. Mr. Newton, who has been indefatigable in his labors at this place, has just been in receipt of a donation and oyster supper.

East Charleston. — The Epworth League gave a social at their rooms, Friday evening, Jan. 28. Pastor McDonald is getting an increasing hold on the people of this place, according to a local paper.

Groton. — Interesting and successful revival meetings are being held at this place, Pastor Todd being assisted by Rev. S. G. Lewis, of Marshfield, and Rev. Mr. Manning, of West Topsham.

West Newbury. — Rev. W. H. White, who preaches at this place, as well as at Newbury, has been holding revival meetings, uniting with Rev. R. H. Abercrombie, pastor of the Congregational Church, in the campaign. Much interest has been aroused, and several conversions are reported.

Barton Landing. — Revival meetings have just closed at this place. Pastor Rowland was assisted by Rev. Geo. S. Smith, the singing evangelist.

Irasburgh. — Special revival meetings are now in progress. Rev. I. P. Chase, of Derby, preached one evening.

Lowell. — Pastor Baxendale has been conducting revival meetings in his church. The services have been fraught with much interest and good results. Rev. I. P. Chase, of Derby, officiated one evening.

Newport Centre. — Rev. W. E. Douglass, of Barton, recently gave a lecture on "Thoughts for the Thoughtful," which was much enjoyed.

Williamstown. — The Week of Prayer was duly observed, the two churches uniting. The Christian people of the place received a good uplift during the services. Pastor Sherburn assisted in special revival meetings at East Brookfield and Northfield lately.

Barre. — Revival meetings were held at this place for upwards of seven weeks, the Methodist church being by itself the greater part of the time. At first the pastor was alone, save for an occasional evening. Then Rev. Geo. S. Smith came and remained a little over a week. For a short time after this the pastor was alone. All of these meetings were preliminary, special effort being made to get everything into line for a grand onward advance. Dec. 29, Rev. Ralph Gillam, the evangelist, accompanied by Mr. O. W. Crowell, a singer of remarkable sweetness and power, came for a stay of two weeks and five days. During this last-named period 165 persons expressed a purpose to henceforth live a Christian life. The meetings were not union meetings, save as the Baptists came in for the last two weeks, and different individuals from other churches came in as individuals. Mr. Gillam preached thirty-eight sermons, and attended a variety of other services. His sermons were plain, pungent and practical; his appeals were tender and persuasive, and were addressed to the reason and intelligence rather than to the emotions and fears, chiefly. The religious forces of the place were stirred as not before for twoscore years, and all classes of people were won by the intense earnestness and striking personality of the evangelist. So far as can be seen, there are no after results which produce unpleasantness, and the cause of religion received a great impetus in the community. Twenty-five of the cards signified a Baptist preference, nearly as many a Congregational, some a Presbyterian, so that the whole Christian community shares in the benefit of the gracious ingathering. It is too early yet to determine the number who will come into Hedding Church, but the results can hardly fail to infuse a thrill of new life which will be felt for years to come. One noticeable feature of the meetings was the efficiency of the after services, some always making the start for the new life at these times. Mr. Gillam made every effort to do thorough work, and most of the converts testified repeatedly before the series of meetings closed. Mr. Crowell formed a most efficient helpmate or running mate for the evangelist, and his conduct of the chorus choir, his well-rendered solos, and his personal work, contributed largely to the success of the meetings. These brethren are most heartily commended to the ministry as evangelists on whom there is no discount, and for whom the pastor never has to apologize. RETLAW.

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N. E. SOUTHERN CONFERENCE

Providence District

Arnold's Mills. — The reopening services were held Friday, Jan. 7, Dr. Bass, presiding elder, preaching an interesting and appropriate sermon. Music was furnished by the choir of the Plainville Methodist Church. The auditorium of the church has been painted in oil, both the

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CONSUMPTION

church and parsonage painted on the outside, and the parsonage papered and painted inside, at a total cost of above $600, which is all paid. The expense has been greatly reduced by the pastor, Rev. J. G. Gammons, doing much of the labor with his own hands. At the quarterly conference held on the evening of the reopening, the church and congregation expressed their appreciation of his labors by presenting him with an envelope containing $90. His return for another year was heartily and unanimously requested.

Hope.— Revival meetings have been held, and up to Jan. 13, 27 persons had expressed a desire to be Christians, many of them giving excellent evidence of thorough conversion. Sunday evening, Jan. 9, Presiding Elder Bass preached an eloquent and powerful sermon on "The Rich Man and Lazarus," after which 7 persons went forward for prayers. On Sunday, Jan. 2, 6 were received on probation, and 2 into full connection. At the fourth quarterly conference the return of the pastor, Rev. E. S. Hammond, for another year was unanimously requested. M. C. Wisely has very wisely and efficiently assisted the pastor in the revival meetings.

Thomson Church, Pawtucket.— The Providence District Ministerial Association will meet with this church, Feb. 14 and 15. The meeting is looked forward to with much interest by the people, who are planning to give the preachers a hearty welcome. The pastor, Rev. W. Lenoir Hood, desires to hear from all the brethren as to their intention to attend. The work of the church is in a flourishing condition, the congregations are good and the social meetings are specially well attended. There is a good religious interest and the Epworth League and Junior League are very helpful. The pastor gave a banquet to the boys of the parish recently, with excellent results. The outlook is very encouraging. NEMO.

Brockton and Vicinity

Brockton, Franklin Church.— An earnest revival spirit prevails in this church. A large number of the Sunday-school scholars were at the altar on a recent Sunday when an invitation to begin the Christian life was given in the regular session of the school, and on the evening of the same day seven penitents publicly asked for prayers. A considerable number give evidence of having been genuinely converted. The pastor, Rev. J. W. Morris, is pushing the work vigorously. The only assistance from without the church has been given by Rev. Arthur Page Sharp, of Marlboro, who has preached a few evenings.

Brockton, South Street (Campello).— Three weeks of revival meetings, beginning with the Week of Prayer, have been fruitful of good — a fitting response to the earnest sermon in which the pastor, Rev. O. W. Scott, argued with much force that "Brockton's greatest need" is a "widespread revival of pure and undefiled religion." Many members of the Junior League are entering into a Christian experience. The sermon alluded to was reported at length by the public press of the city. The Epworth Brotherhood has completed its first year and organized for a new year. It has proven itself an active agent for good. The Junior League recently visited the office and work-rooms of one of the daily papers of the city and witnessed the process of printing and publishing.

Brockton, Swedish Church.— Our Swedish Methodists are happy in their newly-dedicated place of worship. An interesting feature of the "feast of dedication" was the concert given on the evening of Jan. 8. The program was rich and varied, several of the parts being taken by Swedish clergymen who were present as interested and sympathetic guests.

East Braintree.— The pastor, Rev. W. J. Kelley, and his wife were reminded at Christmas time of the esteem in which they are held by their people by the gift of a generous sum of money and a number of useful articles. The last week in January was occupied by a pentecostal convention. Assistance in conducting the public services was rendered by Rev. C. H. Fuller, of East Milton, Rev. W. S. McIntire, of Providence, R. I., Rev. W. A. Wood, of Boston, Rev. C. H. Hansford, of East Pepperell, Rev. F. N. Upham, of Boston, Rev. H. C. McBride and wife, of New York, and George H. Shaw, Esq, of Middleboro.

East Bridgewater.— The Geisler chapter of the Epworth League observed its eighth anniversary by interesting public exercises on Wednesday evening, Jan. 19. The program was full of unique features and included the installation of the newly-elected officers and a stimulating address by Rev. W. S. McIntire, of Providence. The whole affair was arranged by the new president, F. E. Bragdon, who is the principal of the East Bridgewater High School. The Leagues in Bridgewater and Whitman and the Young People's Societies from other churches in the town sent large delegations with fraternal greetings. After the more formal exercises, refreshments were served in the vestry and a half-hour was spent in five-minute conversations on various aspects of practical Christian work.

Hull.— A week of special religious services has been conducted by the pastor, Rev. W. H. Butler. He was assisted by Rev. R. C. Miller, of Nantasket, who preached for four successive evenings. IRVING.

New Bedford District

New Bedford, County St. Church.— The fourth quarterly conference unanimously requested the return of Rev. J. F. Cooper for the fourth year. Mr. George M. Eddy, who has served the church as recording steward and treasurer for twenty-three years, declined a renomination, and Mr. James Taylor was elected. Mr. Robert F. Raymond was elected district steward. At an official board meeting, Jan. 9, resolutions on the death of Mr. Caleb L. Ellis were spread upon the records.

Sagamore.— Rev. E. E. Phillips was recently called to Harwich by the death of his mother.

Nantucket.— A tea-party was given in the vestry, Jan. 19. The tables were well spread and the guests were numerous. Music and recitations were the enjoyable program after supper. Rev. O. M. Martin, the pastor, then surprised his parishioners by informing them that his ill health and that of his wife had rendered it imperative that they take their departure for Florida, and that Sunday, Jan. 23, would be his last with this people. Everybody present expressed sorrow.

West Dennis.— Rev. J. T. Docking's son is reported to have only a slight attack of the scarlet fever.

Fall River, St. Paul's Church.— After fourteen years' service as superintendent of the Sunday-school, ex-Mayor Greene declined to be a candidate for re-election. At the annual meeting of the Sunday-school board, notwithstanding his statement to the school, he was re-elected to the superintendency.

Taunton, Central Church.— The union meetings continued through the fourth week with unabated interest, closing Friday night with an old-time love-feast.

Myricks.— Rev. E. B. Gurney is giving Sunday night lectures illustrated by paintings.

Dighton.— Rev. J. E. Sears has bought the place at the four corners known as the Briggs farm. He will first make some extensive improvements and then occupy it. He proposes to conduct a poultry business on a large scale.

Taunton, Grace Church.— Beginning Feb. 1, three meetings were held in which the pastor, Rev. B. F. Simon, was assisted by Mr. and Mrs. Graham, of Westport.

Orleans.— Miss Tobey gave Bible readings every afternoon during the series of meetings that have been in progress.

Provincetown, Centre Church.— The King's Daughters held a meeting at the parsonage, Jan. 17, at which plans for assisting the destitute people in town were made. A supper recently given at the vestry by the Ladies' Circle was enjoyed by 170 persons. After the supper in the eastern parlor the fine display of pictures in charge of Mrs. Clara L. Dyer received a liberal share of patronage. Mrs. Alice A. H. Young is steadily improving in health. The W. C. T. U. at their annual meeting re-elected Mrs. Young to the presidency which she has held so many years and in which she has done such efficient work. Miss May McIntyre has been again promoted in the Faulkner school in Malden. She is now assistant to the principal.

South Somerset.— The Epworth League held its second annual reunion and social in the church, Tuesday, Jan. 18, with upwards of a hundred people present. The affair was pronounced a most delightful one. The decorations were palms, ferns and fragrant plants; and tables were arranged in different parts of the room at which were served cake, chocolate, tea, sherbet, and coffee. Vocal and instrumental music, with an

Sleeplessness

ESPECIALLY FREQUENT IN HIGH ALTITUDES

How it May be Overcome in Any Climate

From the Chieftain, Pueblo, Col.

While the Rocky Mountain region is justly famed for its salubrious climate, and is becoming more and more the Mecca toward which pilgrims are traveling from all parts of the world that they may fill their weakened lungs with its life-giving air, yet there are ailments in that climate as in any other, one of the chief of which is sleeplessness. This is due to the rarity of the air which on some constitution is too stimulating to the nerves. In some cases patients are compelled to remove for a time to the sea level to escape the high nervous strain. As sleeplessness is not an uncommon accompaniment to certain nervous conditions (in any climate) the story of a woman of Pueblo, Col., may point a moral to others, who have had a similar affliction.

The woman came to Pueblo thirty years ago, when the town was a frontier settlement, and Indians were by no means unusual visitors, bands of Utes often passing through on their way from the mountains down to the plains to hunt buffaloes.

She had been in good health until a few years ago, when at each recurring spring time she became debilitated, weak and languid. Her strength left her, she was listless and lifeless. This, too, in spite of the stimulating effects of the high altitude. The most serious difficulty, however, was sleeplessness which she could not cure. The long weary watches of the night told on her health and she dreaded the approach of night. This lack of sleep weakened her strength and brought on extreme nervousness, until she was a physical wreck.

As she could not well take the long journey necessary to a change of climate, she sought for some nerve restorative, that would build up the nervous system, and thus enable her to get that sleep and rest without which she could not long endure the strain. She at length found this in Dr. Williams' Pink Pills for Pale People. She said to the reporter: By the time I had taken one box of these pills, I not only felt stronger, but to my surprise found that I could sleep.

"I have taken four boxes now and can take a long nap during the day and sleep soundly all night.

"The medicine not only takes away that weary depressed feeling, but creates a buoyancy and exhilaration that does not pass away when one stops taking the pills.

"I am forty-nine years old, and about thirty years ago I began to be troubled with gatherings in my head. The trouble continued until I was unable to hear a sound through my right ear, and my left ear was badly affected. I had no idea that the pills would benefit my ears but they evidently did as my hearing is very much improved.

"I consider Dr. Williams' Pink Pills for Pale People a wonderful medicine." The address of the woman is: Mrs. H. L. Graham, 214 E. 4th St., Pueblo, Col.

Subscribed and sworn to before me this 6th day of July, 1897.

STATE OF COLORADO, } ss.
COUNTY OF PUEBLO, }

GEORGE W. GILL,
(SEAL) *Notary Public.*

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

address by Hon. John S. Brayton, on the "Responsibilities of the Community for the Maintenance of the Church," was the program. Many historic local incidents were graphically told by way of illustration, and a strong appeal was made to sustain the church in its present undertakings. The president of the League chapter, Mr. A. W. Weaver, and Mrs. Weaver received, assisted by Rev. E. W. Eldridge and Mrs. Eldridge.

Fall River, St. Paul's Church. — A veterans' reception was given by Kimball chapter of the Epworth League on Monday, Jan. 17. Noel A. Tripp, aged 90, was the guest of honor. The young people gave a cordial welcome to the aged members of the church as they arrived. The following were present, and the year of their entrance into the church is given: Noel A. Tripp, 1830; Mrs. Rebecca Brightman, 1839; Charles E. Chase, 1840; L. M. Fisher, 1842; Adoniram J. Marble, 1843; Mrs. John D. Flint, 1847; John D. Flint, 1848; Alfred H. Hartley, 1850; Mrs. Mary A. Tucker, 1850; Mrs Margaret Birtwistle, 1850; John White, 1854; Dr. William E. Williams, 1854; James Hunter, 1855; Mrs. James Hunter, 1855; and Mrs. Amanda F. Allen, 1857. This church was organized April 20, 1851. A four-page souvenir was distributed. It contains pictures of the church and of Rev. M. J. Talbot, D. D., the oldest living pastor, as well as a picture of the present pastor, Rev. J. H. MacDonald. Rev. H. D. Kimball, D. D., the pastor who gave the chapter its name, is favored in the same manner. During the evening speeches were made by Dr. Talbot, Hon. W. S. Greene, ex-mayor of this city. Mr. Marble, Mr. Flint, Mr. Penniman, president of the League, the pastor, Rev. J. H. MacDonald, Mr. Tripp the guest of honor, and others. Recitations, and music, etc., filled an unusually successful evening.

New Bedford, Fourth St. Church. — The Bristol County convention of the W. C. T. U. met in this church on Wednesday, Jan. 19, and 150 delegates were present, representing every town and city in the county. Mrs. Isadore Montgomery, of Grace Church, Taunton, the county president, presided. A very successful convention this proved to be. Several speakers beside the department superintendents made addresses.

Bourne. — The Sandwich *Independent* says: "Rev. R. E. Schuh gave a very fine discourse Sabbath, Jan. 16. Those who were not present cannot realize what a treat they missed." Rev. C. S. Thurber preached a very instructive and helpful discourse here, Jan 9, from the text John 3: 3.

Falmouth. — An enthusiastic meeting was held at the home of Mrs. Celia Shiverick by the young people who were recently converted at the revival meetings. Over thirty were present. It was voted to continue the meetings every Tuesday evening at the chapel.

Wellfleet. — Anniversary meetings are in progress. Rev. S. O. Benton, D. D., preaches the special anniversary sermon, Jan. 26. Dr. Bates, of Boston, gave his lecture, "14,000 miles in 108 days," Jan. 20. Rev. F. L. Brooks is pastor.

Truro. — There were ninety-nine persons present at the morning service, Jan. 9. The people are regretfully counting the Sundays that remain of the pastorate of Rev. W. D. Wilkinson. He has endeared himself not only to his people, but to the public at large, and both he and his family will be greatly missed. Local papers are saying these things about this pastor.

Provincetown, Centre Church. — Jan. 9 the pastor, Rev. W. P. Buck, had the pleasure, according to local reports, of speaking to an unusually large congregation. In view of this fact the Provincetown *Beacon* takes the opportunity to speak an emphatic word in the interest of religion. The Gospel meetings at Howes' express office are so largely attended that many people are unable to secure admission. Jan. 16 the pastor's wife, Mrs. Buck, led the meeting.

Personal. — Rev. G. W. King, Ph. D., is supplying the church in Milford, Del. KARL.

One of the most attractive tours that has come to our notice is that organized by Dr. H. W. Dunning, of Yale University, and Mr. F. B. Crawford, a student in Boston University Theological School. They sail by the Prince Line of new steamships directly to Naples, make an extended tour of Italy and thence through Switzerland and Holland to London. Several prominent persons expect to join this party, among others Prof. Geo. K. Morris of Boston University, Mrs. Morris, Dr. M. C. Hazard, editor of the *Pilgrim Teacher* and Prof. Benj. W. Bacon.

NEW HAMPSHIRE CONFERENCE

Concord District

Guilford. — The special revival services were very helpful to the church. Several have been received during the quarter.

Concord, First Church. — Rev. Elihu Snow preached a series of five Sunday evening sermons during January on the "Battles of Young Men."

Laconia, Trinity. — The pastor at this place, Rev. C. E. Eaton, is greatly beloved by his people, who will be much gratified if he can be returned to them another year. They are still struggling with the hard times, and find it difficult to meet their bills. They are a courageous company and will do their best. With the exception of two or three persons, they are thoroughly united in all their work. B.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — The theme last Monday was, "After the Revival." Papers of real value and genuine unction were read by Rev. J. P. Kennedy and Rev. Geo. Whitaker, D. D., in which pastoral care was specially urged. The untold value of the class-meeting was also emphasized. Rev. J. W. Higgins was the third speaker. He related with very marked spiritual impressiveness the story of his conversion in the old Trinity Church, East Cambridge, under the faithful labors of the late Rev. I. J. P. Collyer. It was a useful story beautifully told. Revs. Jesse Jones and Chas. L. Morgan, from the Congregational Ministers' Meeting, presented the cause of securing legislative action to give the electric car men one day's rest in seven. Drs. Bates, Pickles and Rice were appointed a committee to co-operate with other bodies. Rev. Egerton R. Young, of Canada, was introduced and spoke briefly but with thrilling interest of his work in the Hudson Bay and Klondike regions. Sympathetic messages were sent to Dr. Brodbeck and Rev. Hugh Montgomery in their severe illness.

Monday, Feb. 7, Prof. Bowne will present the paper that he read before the recent Pittsburg Congress of young Methodists. Miss Danforth, of the W. F. M. S., will also speak. H.

South District

Worcester, Grace. — Rev. Dr. George Whitaker occupied the pulpit, Jan. 16, forenoon and evening. It was a day of interest to all. Few could see any indication of the work that this minister must have done in his life in Texas, Oregon and Michigan since leaving this city in 1887. He is just as active and zealous and does not look a day older than when he left us. That famous fountain of Ponce de Leon's search must be located somewhere in the line of Dr. Whitaker's travels. The recent Cantata of David, the Shepherd Boy, was pronounced one of the most pleasing affairs held in this church for many a day.

Trinity. — The musicians here are to be somewhat varied. Mrs. Edwin L. Harris, of Clinton, is to be the soprano, and E. B. Cummings, bass. As she has done for several years, Miss Fannie A. Hair will continue to play the organ. Several of our churches are vieing with each other in trying to make life interesting to our Chinese brothers. A very pleasant reception was given to these Mongolians last week, and if the yellow people are not any better for it, they alone are to blame. Pastor Holway led off with appropriate remarks, followed by a song from the Chinese themselves, with an address by one of them. Then another song, etc. The evening was a very happy one and doubtless of profit to all. Revival meetings have been in progress for nearly four weeks. A competitive drill between Trinity Cadets and those of Pilgrim Church is on the docket. The Ladies' Aid Society recently gave a reception to the members of the congregation, which was, in all respects, very successful.

Webster Square. — Our energetic pastor, Rev. L. W. Adams, is furthering a distinct innovation in the shape of a school of elocution. Professor York, of Clark University, is the instructor, and the attendance is excellent. QUIS.

North District

Lasell Seminary, Auburndale. — Thursday, Jan. 27, was observed at Lasell Seminary, as elsewhere among New England schools and colleges, as a day of prayer, all school duties being laid aside and the time devoted to the religious service of the day. There was a morning sermon by Rev. George Skene, D. D., addresses in the afternoon by Prof. C. W. Rishell, Ph. D., Rev. Charles W. Holden, and Rev. R. L. Greene, D. D., and in the evening an address by Rev. Charles A. Littlefield. The theme of Dr. Skene's discourse (text, Prov. 3: 6) was, "How Alienated Humanity may Return to God." He dwelt upon the universal feeling of unrest in mankind, of the ceaseless search for some soul-satisfying thing, and of the wide separation in spirit between unregenerate humanity and its God; and showed that for this sad lack in life there was no remedy save only a knowledge of God, intimate, personal, and trust in His wisdom and His love for us individually. Dr. Rishell spoke with earnestness and convincing effect upon the necessity of being transformed from the earthly nature to the heavenly (Rom 12: 2), and of nature's failure to make the best, if left to herself. Rev. C. W. Holden spoke upon the "Power, Pervasiveness, and Permanence of the Influence of the Holy Life," basing his remarks upon the Gospel story of the alabaster box of ointment. Dr. Greene's thought was that as light is nature's medium of physical revelation, so Jesus is God's medium of spiritual revelation to us, the bright white radiance which alone

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shows us beauty and truth in their proper aspect; and that, therefore, it behooves all to seek that Light, which alone illuminates. In the evening Rev. Charles A. Littlefield addressed the school on the subject of City Missions — a theme which he presented with graphic and convincing power. Altogether the day was one of great profit, helpful to every serious mind privileged to hear these four speakers.

Cambridge, Epworth Church. — Under the auspices of the Rindge chapter of the Epworth League, Rev. J. Edward Farrow, of Wilmington, Vt., delivered recently his lecture entitled, "Beauty and Development in Nature and Art." Although it was given on a very stormy evening, there was an unexpectedly large audience present who enjoyed Mr. Farrow's instructive lecture and the splendid stereopticon illustrations. The chapter realized a fair sum of money, which will be devoted to the current expenses of the church. H.

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CHURCH REGISTER

HERALD CALENDAR

St. Johnsbury Dist. Pr. Mtg. and League Convention at Lyndonville, Feb. 1-3
Bucksport Dist. Min. Asso. (Western Div.) at Orland, Feb. 7-9
Central Circuit Pr. Mtg. at Marlboro, Feb. 8
Worcester Pr. Mtg. at A. M. E. Zion Church, Exchange St., near depot, Feb. 14
Norwich District Min. Asso. at Putnam, Feb. 14, 15
Prov. Dist. Min. Asso. at Thomson Church, Pawtucket, Feb. 14, 15
Lewiston Dis. Min. Asso. annual meeting and Centennial Anniversary of First Methodist Preaching at Bethel, in Bethel M. E. Ch., Feb. 14-16
Rockland Dist. Min. Asso. and League Convention at Waldoboro, Feb. 14-16
New Bedford Dis. Min. Asso. at Central Ch., Taunton, Feb. 21, 22
Bangor Dist. Min. Asso. (Southern Div.) at Dexter, Feb. 21, 22
Bucksport Dist. Min. Asso. (Eastern Div.) at Eastport, Feb. 28; March 1, 2

MARRIAGES

HENRY — LUCE — In Boston, Jan. 18, by Rev. Edward M. Taylor, William T. Henry and Carrie S. Luce, both of Fall River, Mass.

SOUTHWICK — LIBBY — In Boston, Jan. 23, by the same, Arthur Southwick, of Hamilton, Mass., and Ruby P. Libby, of Boston.

W. F. M. S. — The regular meeting of the Executive Board will be held on Wednesday, Feb. 9, at 10 a. m., in the Committee Room, 36 Bromfield St., Boston. ANNIE WESLEY PHINNEY, Rec. Sec.

W. F. M. S. — The Malden District will hold a quarterly meeting at Melrose on Wednesday, Feb. 9. Sessions at 10 and 2. At the morning session reports from auxiliaries, an informal discussion on "What Missionary am I most interested in, and Why?" Also a paper on Japan by Mrs. G. G. Saunders, of Malden. In the afternoon Miss Mary Danforth will give an address on Japan. Special music during the day by Miss Jacob and others. It is hoped that every auxiliary will be well represented. Basket lunch. MRS. GEO H. CLARKE, Rec. Sec.

RECEPTION TO MISS DANFORTH. — An informal reception to Miss Mary A. Danforth will be held at the home of Mrs. C. H. Talmage, 58 Central St., Auburndale, Friday, Feb 4, from 3 to 6 p. m. All members of the W. F. M. S., and others interested, are cordially invited to unite in welcoming Miss Danforth to the New England Branch.

Trains leave Boston & Albany station for Auburndale at 2.30, 3.05, 3.55 and 4.15. Newton Boulevard electrics may be taken at the subway, connecting with car for Auburndale.

RE-OPENING. — The vestry of the new Brayton Memorial M. E. Church, Fall River, will be opened Sunday, Feb. 6, at 2 p. m., with special exercises. Rev. S. O. Benton, D. D., Rev. J. H. MacDonald and Rev. T. J. Everett will deliver addresses. Special singing by the choir. At 7 p. m., Rev. T. J. Everett will preach. Special services through the week — Monday evening, address by W. D. Fellows, secretary Y. M. C. A.; Tuesday, by Rev. W. B. Taylor, of the First Primitive Methodist Church; Wednesday, by Rev. J. H. MacDonald; Thursday, by W. D. Fellows; Friday, by Rev. C. E. Luce, of the First Christian Church. R. M. WILKINS.

RE-OPENING AND TWENTY-FIFTH ANNIVERSARY. — The repairs on the church at Leominster having been completed, re-opening services, in connection with the 25th anniversary of the dedication of the present edifice, will be held Sunday and Monday, Feb. 6 and 7. The exercises will open on Sunday at 9 30 a. m., with a communion service. At 10.30, preaching by Bishop Mallalieu. At 6 p. m., addresses by Bishop Mallalieu, Rev. Drs. Eaton and Mansfield, and Rev. Dr. G. W. E. Scott, pastor of the Congregational Church, who will present the greetings of the other churches of the town. On Monday, at 5.30 p. m., there will be an informal reception to former pastors of the church, followed at 6 30 by a banquet. At 8 o'clock the exercises will be concluded with a concert by the Fisk Jubilee Singers. All former pastors and wives, and other interested friends, are cordially invited to attend.

IMPORTANT NOTICES — BOSTON MISSIONARY AND CHURCH EXTENSION SOCIETY. — An adjourned meeting of the Board of Managers, of special importance, will be held in the Historical Room, Wesleyan Building, Monday, Feb. 7, at 2 p. m.
F. N. UPHAM, Sec.

Also, Executive Committee Meeting for February will be held at the same place and hour Tuesday, Feb. 8. F. N. U.

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OBITUARIES

Braden. — Nov. 8, 1844, and Nov. 14, 1897, are the dates which bound the earthly career of Mrs. Henrietta Stewart Braden. The eternal years alone measure the blessed life upon which she has now entered.

Mrs. Braden was born in East Boston. Her parents, Mr. and Mrs. Lemuel H. Stewart, gave her a Christian training, so that she came easily into the life that is "hid with Christ in God." She was seventeen years of age when, under the faithful ministry of Rev. E A. Manning, she joined the Methodist Episcopal Church. Her married life was a happy one. In Dorchester and Somerville she made many friends who cherish her memory with most loving regard.

She had a rich voice, which was often used in service for the Master. Many in trouble have been consoled as she sang the songs of Zion. Mrs. Braden was greatly interested in philanthropic work of all kinds. The Woman's Relief Corps found in her a faithful friend and fellow-worker. At the time of her death she was the president of the local corps in Somerville. Other societies within and without the church had a strong hold on her sympathetic heart. She was a member of the Flint St. Church, Somerville.

Her departure was unexpected, for her last illness was brief. From robustness and vigor she was quickly laid low by heart trouble.

She leaves a loving husband and son who rise up and call her blessed. Her aged parents also survive, both far advanced in years, bowed down with this heavy grief.

The last words of comfort were spoken at the funeral services, Nov. 16, by Rev. Charles Tilton, her own pastor, and Rev. Frederick N. Upham, her parents' pastor. She has, beyond all question, heard the "Well done, good and faithful." F. N. U.

Cobb. — Alden M. Cobb died at his home in Thomaston, Me., Nov. 23, 1897. He was born in the town of Warren, Feb. 16, 1829.

Mr. Cobb was converted in 1849, and Dec. 12, 1852, was united in marriage with Miss Deborah W. Robbins, of Union, Me.

For nearly half a century he was a member of the Methodist Episcopal Church, during which time he rendered efficient service as steward, trustee, class-leader, and teacher in the Sunday-school. His love for the church was deep and constant, his zeal for the cause of the Master intense, and his labor in the vineyard unremitting. Always in his place at the services of the church, he still found time and strength to do much work and accomplish much good by holding meetings in outlying districts. His religion was of the enthusiastic, sunny type, such as always commends itself to all who come into touch with it.

He fell from his chair, while in conversation with his wife, and instantly crossed the silent river, to continue, amid the glories of heaven, the life so well begun on earth. He is missed in many places, much in the church, most of all in the home. May a kind Providence overshadow and keep the sorrowing wife and children until the glad reunion shall be consummated!

S. L. HANSCOM.

Plaisted — Lucy Gray Plaisted was born in Lynn, Mass., Jan. 31, 1873, was consciously saved and adopted into God's family when twelve years old, grew to womanhood a cultured Christian lady, and died in great Christian triumph, Nov. 12, 1897.

Her father, a man of sterling Christian integrity, departed this life in 1891, leaving his stricken companion with two children, Lucy and her dearly beloved brother John. Under the oversight and in the companionship of her mother, a cultured and sincere Christian who counted no sacrifice too great that would promote the usefulness and happiness of her daughter, Miss Lucy developed rare social qualities, great intellectual powers, and deep spiritual experiences. She united with the Lynn Common Church during the pastorate of Rev. Dr. V. A. Cooper, was recognized as a pure, devoted and consistent member, a faithful Sunday-school teacher, and a true Epworthian. Gifted by nature with good common sense and a bright, genial disposition, possessed through wise parental discipline with a conscientious spirit that considered personal integrity as the soul of honor, her mind richly stored and trained by the superior public schools of Lynn and by her faithful study of the Bible, her soul sanctified by the indwelling Holy Spirit, and being made through the promises a partaker of the Divine nature, the best of possibilities appeared awaiting her. Those who knew her had reason to believe that life would be for her and hers a great success.

Her last sickness was comparatively brief. She returned to her home from her summer vacation apparently in perfect health. Three days later, while preparing for marriage with a most worthy gentleman, she was stricken down with consumption. Her last days were full of Christian triumph. The eternal Comforter kept her in perfect peace. Tenderly and without murmuring she bade her loved ones good-bye. To those who saw her she spoke of her Saviour's presence and her thrilling experience of the earnests of the heavenly life. Her faith brought her complete victory. Death had for her lost all its terrors. We know that earth is richer because she lived on it, and heaven has become richer because she has entered it.

N. T. WHITAKER.

Cummings. — Mrs. Edith May Chase Cummings died after a short but severe illness at her home in Yarmouth, Me., Aug. 11, 1897. She was born May 14, 1868, the daughter of Mrs. and the late John Chase of Bethel, Me.

Early in her life she gave her heart to God and united with the M. E. Church at Bethel under the labors of Rev. Charles Bisbee, Aug. 17, 1877, where she remained a worthy member until her death. May 3, 1891, she was married to Mr. Edgar Cummings, formerly of Woodstock, Me. Their home was a happy one.

She was conscious till near the end, and one of the last sentences spoken was a prayer, "Not my will, O God, but Thine, be done," and kissing the hand of her babe she soon fell asleep in Jesus, leaving a devoted companion, a loving mother who cared for her to the last, a large circle of relatives and friends, and the church militant, to join the church triumphant.

The remains were taken to Locke's Mills, Me., for burial, where the funeral services were held in the church, conducted by Rev. C. A. Brooks, of Yarmouth, assisted by Rev. A. Hamilton, of Bethel, and Rev. E. F. Doughty, of Locke's Mills.

C. A. BROOKS.

Devereaux. — George Devereaux was born in Castine, Me., Oct. 28, 1842, and died in the same town, Nov. 18, 1897.

He was married, Jan. 19, 1867, to Frances Janette Hatch. To them have been born five sons and six daughters, all of whom are left to share the loss.

Mr. Devereaux had been for many years a great sufferer from asthma. This sore affliction, which necessitated many sleepless nights, he learned to bear with Christlike patience and cheerful resignation. He was taken down suddenly with pneumonia, and, in view of his physical condition, little hope of his recovery was entertained from the first. He passed away after a brief illness.

By his death his family loses a faithful husband and father, his church a valuable member, and his community one who was neighbor to all. Mr. Devereaux joined the Methodist Episcopal Church in early life, and near life's close his constant testimony gave evidence that his hope in Christ was the most precious treasure in his possession.

C. W. WALLACE.

Harnden. — Samuel Harnden, a lifelong resident of Denmark, Me., died at the home of his son in Westbrook, Me., Dec. 6, 1897, aged 74 years.

Mr. Harnden and his wife were happily converted in 1857, under the labors of Rev. Paschal E. Brown, united with the Methodist Episcopal Church, and together followed Christ and were cheerful and earnest in His work. Several years ago Mrs. Harnden was called to join the church triumphant. Mr. Harnden has since trod the path of life alone, but his strong faith in Jesus enabled him to rejoice evermore, to pray without ceasing, and in everything to give thanks.

He was emphatically a happy man, and was always ready to talk of Jesus and His great salvation. In his own home, in the homes of his neighbors, and as he met them by the way, it was his delight to recommend Jesus; and as he had opportunity in the social meetings it was a pleasure to testify of what Christ had wrought in him and for him. His two children will miss a faithful father, and neighbors and friends and the people in town will miss and long remember Uncle Sam Harnden. May we meet him on the other side when our work is done! A. H. WITHAM.

Fallows. — Mrs. Sarah A. (Barrett) Fallows, beloved wife of John Fallows, Sr., one of the good mothers in Israel, passed from cross to crown, Friday evening, Dec. 17, 1897, at the family residence in Ballardvale, Mass., after a painful and protracted illness, aged 62 years, 2 months. Mrs. Fallows was born in Alkerington, Eng.

In 1864 she crossed the Atlantic with her children to join her husband, who had preceded her to America. Two years later they settled permanently in Ballardvale. In 1873 the shadow of a great sorrow fell from a cloudless sky upon her hitherto happy home. Then there came hours of tearless agony, months when the light of the noontide sun seemed like a dark pall to enshroud her pathway. But it is the Divine law that we should all, like our Master, "be made perfect through suffering," and she came forth from the crucible as refined gold. Acquaintance with grief developed a strength, sweetness and purity of character that lent a per-

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sonal magnetism to her society that was irresistibly attractive. Her religion was not the unquestionable brilliancy of prayer or exhortation in the prayer-meeting; but her every-day piety shone with the steady glow of the beacon light, drawing many a world-weary and afflicted soul to her home, to pour into her listening ear the story of the sorrows and trials, weakness or temptation that darkened their lives, secure in the knowledge their confidence would be kept inviolate, and hungering for the warm sympathy, the patient mother tenderness and Christian comfort which never failed them. She loved the Methodist Church, and for nearly a quarter of a century was a devoted and consistent member. The church has lost an untiring worker and an earnest, faithful disciple. The seal of eternal silence is placed upon those ice-cold lips. Her life is completed, but her works of kindness and love will live after her, and with the leaves and blossoms renew their fruit perennially.

Funeral services were conducted at the M. E. Church, Dec. 20, by her pastor, Rev. C. Le Verne Roberts, assisted by Rev. E. E. Small, of Lynn, Mass. C. L. R.

Chase. — Emery C. Chase, of Portland, Me., died suddenly, Nov. 22, 1897. He was born in Portland, April 13, 1836.

At the age of thirty-four, under the pastorate of the writer, Mr. Chase was converted and united with the Chestnut St. Church, and until his death remained one of the stanch and reliable supporters of the church, holding for more than twenty years responsible positions in the official board. While in health and at home he was always present in the social and public means of grace, and almost always gave testimony of the saving grace of God, generally being among the first to offer prayer. Although a man of large business interests, he seemed to feel the need of the quiet hour of worship at the close of the busy day, making the seasons of worship a part of the plan of his life. Few persons more fully illustrate the injunction of the apostle, "diligent in business, fervent in spirit, serving the Lord," than did he.

The esteem in which he was held was apparent at his funeral, which, though held on Thanksgiving afternoon, filled Chestnut St. Church with his business associates and the members of his church.

Mr. and Mrs. Chase were most active in the philanthropies of the church, and this spirit of kindness for the suffering was manifest to the very last, for it was on an errand of mercy in arranging for a funeral that he was stricken down, after which in a few hours he was called up higher.

For many years he has been a subscriber to ZION'S HERALD.

In the death of Mr. Chase and of Mr. Hinds, Chestnut St. Church has lost two of its most constant and interested attendants upon the various means of grace.

Mr. Chase leaves a wife and eight children to mourn their loss. He rests from his labors and his works follow him. I. LUCE

Chase. — Mrs. Betsey (Butterfield) Chase was born at Dummerston, Vt., March 18, 1821, and died at Keene, N. H., in December, 1897.

She was the daughter of Zenas and Sally Butterfield. When but nine years of age she united with the Free Baptist Church. Ten years later she transferred her membership to the Methodist Episcopal Church, in which she has been a consistent, faithful member for about fifty-seven years.

When eighteen years of age she was married to Martin Chase, of Jamaica, Vt., where they have resided all their married life. Eight children were born to them, four of whom are still living — Henry P. and M. Wesley, of South Londonderry; J. Frank, of Malden, Mass.; and Mrs. Tenney, with whom she has lived for a number of years, receiving constant and loving care.

Her husband died in 1862. About six years later Mrs. Chase came to Keene, N. H., where she has since lived. Mrs. Chase was an earnest, devoted Christian, loyal to her church and the kingdom of Christ.

Her sickness was long and debilitating, but she was patient and endured to the end. Somewhat distrustful of self, she was not at all times in possession of the assurances that she desired, but those who knew her felt that of her it could well be said, "Blessed are the dead which die in the Lord from henceforth . . . that they may rest from their labors, and their works do follow them."

The remains were taken to Rawsonville, Vt., for interment, to await the coming of the Lord. M. C. PENDEXTER.

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Conner. — George Henry Conner died in Salem Depot, N. H., Dec. 14, 1897, aged 35 years, 6 months, and 19 days.

For the fifth time this Conference year has death taken a member from the Pleasant St. Church, Salem. All the others were more than threescore and ten, but this time it was one in the prime of a vigorous manhood, an active member of society, a person well known and greatly respected in the community, a trustee, the financial agent, and the janitor of the church.

Mr. Conner was one of a large class who were converted and joined the church in 1889 in a revival under the pastorate of Rev. L. Morgan Wood. His Christian life was one of steady growth and constancy. His voice was often heard in prayer and always in testimony. His last testimony was given only a few days before his death and was very clear and confident.

He was the "only son of his mother and she a widow." His father gave his life for his country when George was in his infancy, and upon the mother depended all his care and training. He leaves, also, a wife and two daughters of tender years.

This sorely stricken family have the deep and heartfelt sympathy of all their friends, while their strong consolation is found in the unfailing promises of Him who is a "father of the fatherless and a judge of the widow." S. E. QUIMBY.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

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NEWS OF THE WEEK

Tuesday, January 25

— Anti-Jewish riots in Algiers continue.

— The battleship "Maine" ordered to Havana.

— An English syndicate to set up a big steel plant in Birmingham, Ala.

— The Pension bill before the Senate; the Indian bill before the House.

— California begins the celebration of her golden jubilee.

— The Monetary Conference reassembles in Indianapolis.

— Charles H. Duell, of New York, a leading patent lawyer, nominated for Commissioner of Patents; and George E. Roberts, of Iowa, Director of the Mint.

— Prof. R. T. Greener, the well-known (colored) educator, nominated for consul at Bombay.

— The degree of Master of Science to be conferred by Harvard.

Wednesday, January 26

— The filibuster "Tillie" lost at sea; three Cubans and the steward lost; 19 saved.

— A rumor that Captain General Blanco has gone to confer with Gomez, the Cuban leader.

— Tornado with loss of life in St. Louis; destruction by fire, also, of the Union Elevator filled with grain, entailing a loss of $2,000,000.

— Eight lives lost by a fire in Spokane, Wash.

— The Cuban Relief Committee sends to Havana 400,000 lbs. of provisions and 200,000 grains of quinine.

— The officers of the "Maine" courteously received by Spanish and German officers.

— Judge McComas elected to succeed Senator Gorman, from Maryland.

— The Senate passes the Pension bill; a sharp debate on silver; the House, in connection with the Indian bill, discusses the present national prosperity.

— The National Association of Manufacturers holds in New York its third annual session.

— John Laird, of the well-known English shipbuilding firm, is dead.

— Russia offers China a loan on the same terms proposed by England.

Thursday, January 27

— Spain preparing to send ships of war to visit ports in this country.

— Chicago wheat again touches the dollar mark.

— Toronto passes an ordinance which excludes laborers from this country on any municipal work.

— President Dole arrives in Washington.

— A contract for a Klondike railroad 130 miles long signed.

— The Indianapolis convention unanimously indorses the financial plan of the Edmunds commission.

— A British gunboat in the Gulf of Oman seizes a vessel laden with arms and ammunition supposed to be intended for the Afridis.

— The Senate devotes six hours to the discussion of the Silver resolution.

— An advance of 10 cents per ton in wages, and an eight-hour day, granted by the bituminous coal operators in Chicago; nearly 200,000 operatives benefited.

Friday, January 28

— President McKinley speaks before the National Association of Manufacturers in New York.

— The King of Korea calls on our minister for help against revolutionists.

— Gen. Aranguren, the Cuban leader who executed Lieut. Col. Ruiz sent to him with overtures for peace, killed, and his body brought to Havana.

— The consolidation of all the trolley lines in New Jersey effected.

— Wheat goes to 105.

— The Fall River strike fails; the spinners go back to work and accept reduction.

— The Czar declares that trouble between Russia and Japan has been averted.

— The Treasury reserve reaches $163,670,000 — the highest point in seven years.

— The Lake Shore & Michigan Southern railroad to be consolidated with the New York Central.

— Emperor William's birthday celebrated in Germany; he was born in 1859.

Saturday, January 29

— Wheat goes to $1.10 in Chicago.

— A syndicate, with Chauncey M. Depew at its head, to pay the Government debt of Honduras and build a navy; in return, concessions granted to build a railroad, establish a bank and run the customs.

— The Teller resolution on silver passes the Senate by a vote of 47 to 32.

— The balance of trade in favor of the United States last year, $357,111,204.

— The striking English engineers to go back to work; the wage loss $20,000,000; trades-unionism defeated.

— A conflict at Kiao Chau; four German sailors killed and twelve Chinamen.

Monday, January 31

— President Diaz of Mexico to come to this country and visit the principal cities.

— Hon. Carroll D. Wright elected a member of the Institute of France and an honorary member of the Imperial Academy of Science in Russia.

— A report that Gen. Gomez, the Cuban leader spurned Blanco's attempt to bribe him.

— Death, in Brooklyn, of Rear Admiral Braine, U. S. N. (retired).

— The British meet a reverse in a battle in India with the Afridis; five officers and eighteen men killed.

— Completion of the aerial railway over Chilkoot Pass.

— Consul General Lee gives a banquet to the officers of the battleship "Maine."

— A wreck on the Maine Central at Orono; four dead, eight seriously injured.

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